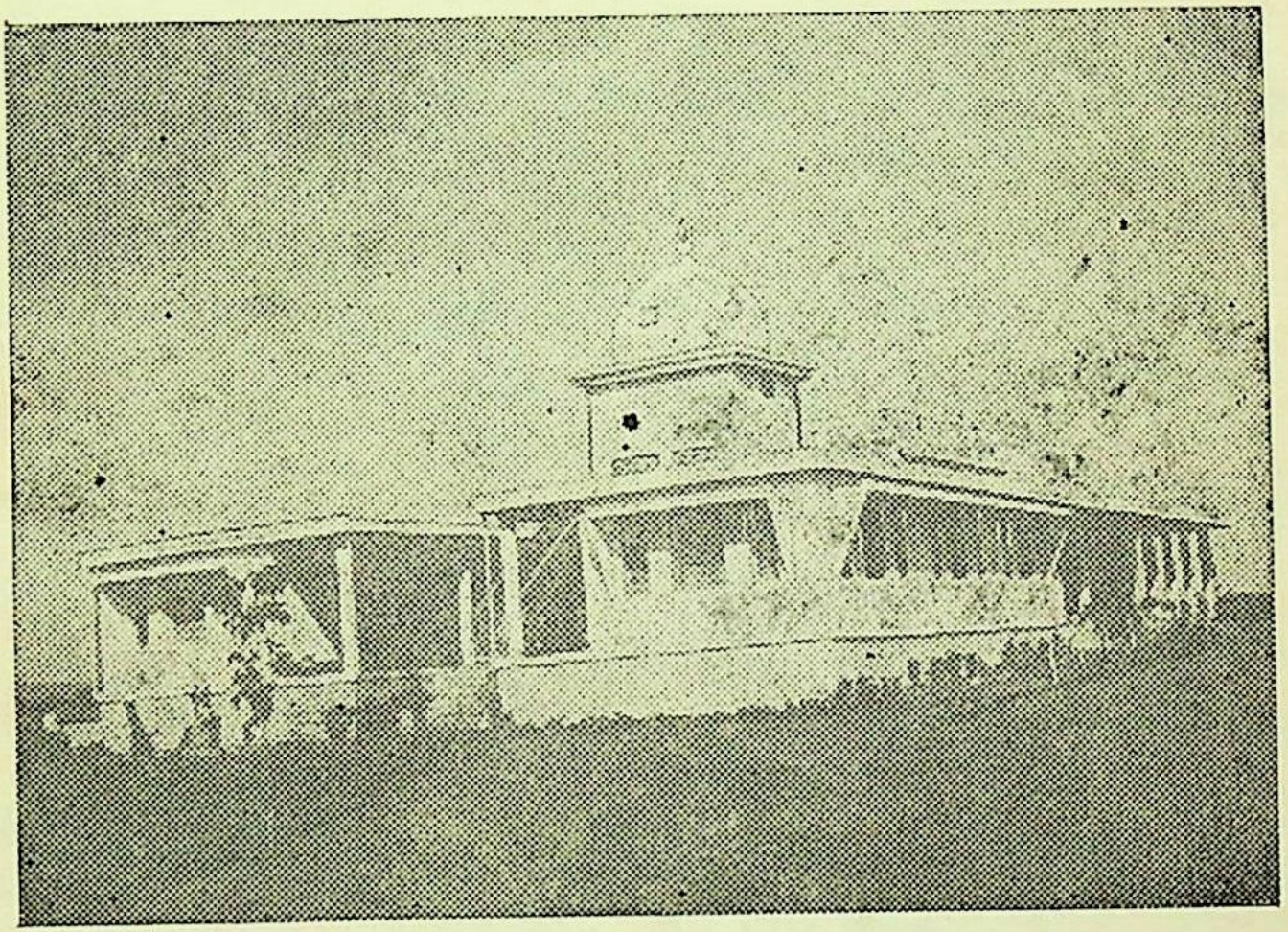
GOD-REALISATION: SADHANA & EFFECTS

Academy of Comparative philosophy & Religion Belgaum.

GOD-REALISATION: SADHANA AND EFFECTS.



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PREFACE

The Academy of Comparative Philosophy and Religion, Belgaum organised a seminar on 12th, 13th and 14th November 1971 in the Gurudev Mandir. The topic chosen for discussion at the seminar was " God-Realisation: Sadhana and Effects ". Dr. (Miss) Sarojini Mahishi, the Hon' ble Minister of State for Tourism and Civil Aviation, inaugurated the seminar on November 12, 1971 at 5 p. m. Sri K. D. Sangoram, an advocate of Athani and a member of the board of trustees, presided over the seminar. A summary of Dr. Sarojini Mahishi's Inaugural Address is printed separately in this book. Learned Scholars from Bombay, Bangalore, Athani, Belgaum, Inchagiri, Dharwar and Hubli were invited to participate in the seminar. They were kind enough to respond to our invitation and participate in the seminar by contributing papers on different aspects of the topic. The names of the learned participants and the aspects of the topic dealt with in their papers were as follows:

1. Dr. (Mrs.) Chandrakalatai Hate, M. A. Ph. D., Bombay–Karma Yoga and God-Realisation, its effects.

2. D:. N. S. Anantha Rangachar, M. A.Ph. D., Bangalore - Sadhana and God–realisation (Visishtadvaita point of view).

3. Sri M. S. Deshpande, M. A., Athani. God-realisation and its blessings.

4. Sri D. S. Parmaj, M. A. LL. B. Belgaum-Jain View and method of God–realisation.

5. Prof. L. C. Patil, M. A., Belgaum–Jnana Yoga and God–realisation.

6. Sri S. D. Gokhale, B. Sc., B. A., Inchagiri - God - Realisation: Sadhana and effects.

7. Sri V. G. Jamakhandi, M. A. LL. B., Dharwar— God–realisation: Sadhana and effects (A layman's point of view).

8. Prof. S. S. Malwad, M. A., Dharwar— God-realisation and Sri Aurobindo.

9. Dr. B. R. Modak, M. A., Ph. D., Dharwar— Meditation of God's name as

means to God-realisation with special reference to Gurudev Ranade's views.

10. Dr. D. N. Shanbhag, M. A., Ph. D. Dharwar— God-realisation–Dwaita view.

11. Sri M. M. Bongale, B. A., LL. B, Hubli.— Bhaktiyoga and God-realisation.

Sri S. D. Gokhale could not attend the seminer owing to bad health and his paper was read by Dr. B. R. Modak in his absence.

Reading of each paper was followed by discussion and the elite audience and the learned participants took part in the same. Several important doubts were raised in the course of the discussion. By way of clarification the following important points were emphasized.

According to Gurudev Ranade, Jnana or God-realisation is a process and not an event. It does not occur only once in an aspirant's life, but as he continues his travail on the path of this realisation he gets mystical experiences which may culminate in the union with the Reality. If Jnana is understood in the sense

of final communion with Reality there is no possibility of *jnanottara karma* and *jnana karma samuchchaya.*

Progressive realisation of God or incomplete realisation is realisation of God as revealed and it gradually leads to complete realisation of God as He is. Meditation of God's Name imparted by Sadguru is the sole means of God-realisation as held by Gurudev Ranade.

A distinction could be drawn between सबीज नाम and निर्बीजनाम. The former is the one imparted to the earnest Sadhaka by a Sadguru who is himself a realised soul. Constant meditation of God's name surcharged with spiritual energy enables the Sadhaka to have spiritual experiences. God-realisation is a gradual process of transcendence of the individual Sadhaka from his finiteness to the highest state called ब्राह्मीस्थिति. A realised soul becomes a superman in the spiritual sense and is liberated from his finiteness and all sufferings associated with it. He enjoys positive bliss or आनंद of which there is an overflow. In imparting the divine name Sadguru tests the Sadhaka to decide whether he deserves his help and kindness. The पात्रता of the Sadhaka depends upon his sinceri-

ty and earnestness in ascertaining which before imparting divine name, the Sadguru is quite impartial. He is ready to impart it to one and all without discrimination provided they prove eligible to receive it.

Self-realisation is the realisation that self is a part of the Lord and subservient to Lord. This realisation paves the way to God-realisation. Sincere Bhakti or single - minded devotion resulting in Prapatti or Self-surrender is the only means to God-realisation or Moksha according to Ramanuja's Visishtadvaita philosophy.

The ultimate aim of Integral Yoga, the path chalked out and followed by Sri Aurobindo, is divinising the whole humanity and God-realisation is certainly the first significant step on this way. The evolution of humanity has not stopped at man. Integral Yoga should be practised by one and all to bring about this result which is one of transforming the earthly life into Divine Life. Sri Aurobindo's efforts in this direction have gone a long way in helping the humanity to evolve considerably on the psychical plane. Complete divinising of humanity is still awaited.

Dwaita view of God-realisation or Aparokshajnana is a step towards final salvation. Bhakti followed by God's grace is the means to both.

Advaita view of God-realisation is the same as liberation or Brahma-realisation. Jnana and jnana alone is the means to it. Jnana Yoga understood in the sense of realisation of the nature of Brahman as not different from the self is the sole means of liberation. If so understood Karma and Bhakti which play a subsidiary role lead to Jnana. Jnana understood in the ordinary sense could be treated as the first step in the process of God-realisation.

In addition to the seminar consisting of reading of papers and discussion, two special lectures were arranged. On 13th Nov. 1971 evening Dr. (Mrs.) Chandrakalatai Hate gave a talk in Marathi on the subject आजची पिढी व आमचा वारसा Prof. L. C. Patil gave a talk in Kannada on ಪ್ರಸ್ಥಾನತ್ರಯಗಳು (Prasthanatrayagalu) on 14th Nov. 1971 evening. Both the talks were highly interesting and instructive and were very well attended.

At the close of the three-day Seminar on 14th Nov. 1971, Sri K. D. Sangoram, the wor-

thy President of the Seminar, gave his presidential remarks full of his own insight into the subject which are printed at the end of this book.

On the last day of the Seminar, 14th Nov. 1971, before the Seminar ended Prof. K. D. Tangod proposed a vote of thanks on behalf of the Academy to Sri K. D. Sangoram, the President, learned participants and spiritual-minded members of the audience for having responded to the invitation and co-operated to make the Seminar a grand success.

All the papers presented and discussed at the Seminar are now being published in the form of this book which we place with great pleasure in the hands of our readers.

K. D. Tangod.

SEMINAR.

GOD REALISATION : SADHANA AND EFFECTS.

The inaugural function, 12-11-1971.

Under the auspices of the Academy, the seminar for 1971 was held in the afternoon on 12-11-1971 the subject of discussion being "GOD REALISATION : SADHANA AND EFFECTS". It was a matter of great pleasure for the Trustees of the Academy to welcome the Hon'ble Dr. (Miss) Sarojini Mahishi, the Minister for Tourism and Civil Aviation, on the occasion. She was kind enough, not-with-standing her innumerable pressing engagements, to accept and respond to the invitation extended to her by the Trustees. The expectant audience was immensely delighted to hear her brilliant address. As a large section of audiance consisted of women who could not understand English, Dr. Mahishi spoke in Kannada and her speech was heard in rapt silence by the entire audience.

At the beginning, Sri. G. D. Saraff. one of the trustees, welcomed the Chief Guest, and then Sri. Babasaheb alias K. D. Sangoram, who presided over the function, spoke a few words and requested Dr. Mahishi to inaugurate the seminar and deliver her address.

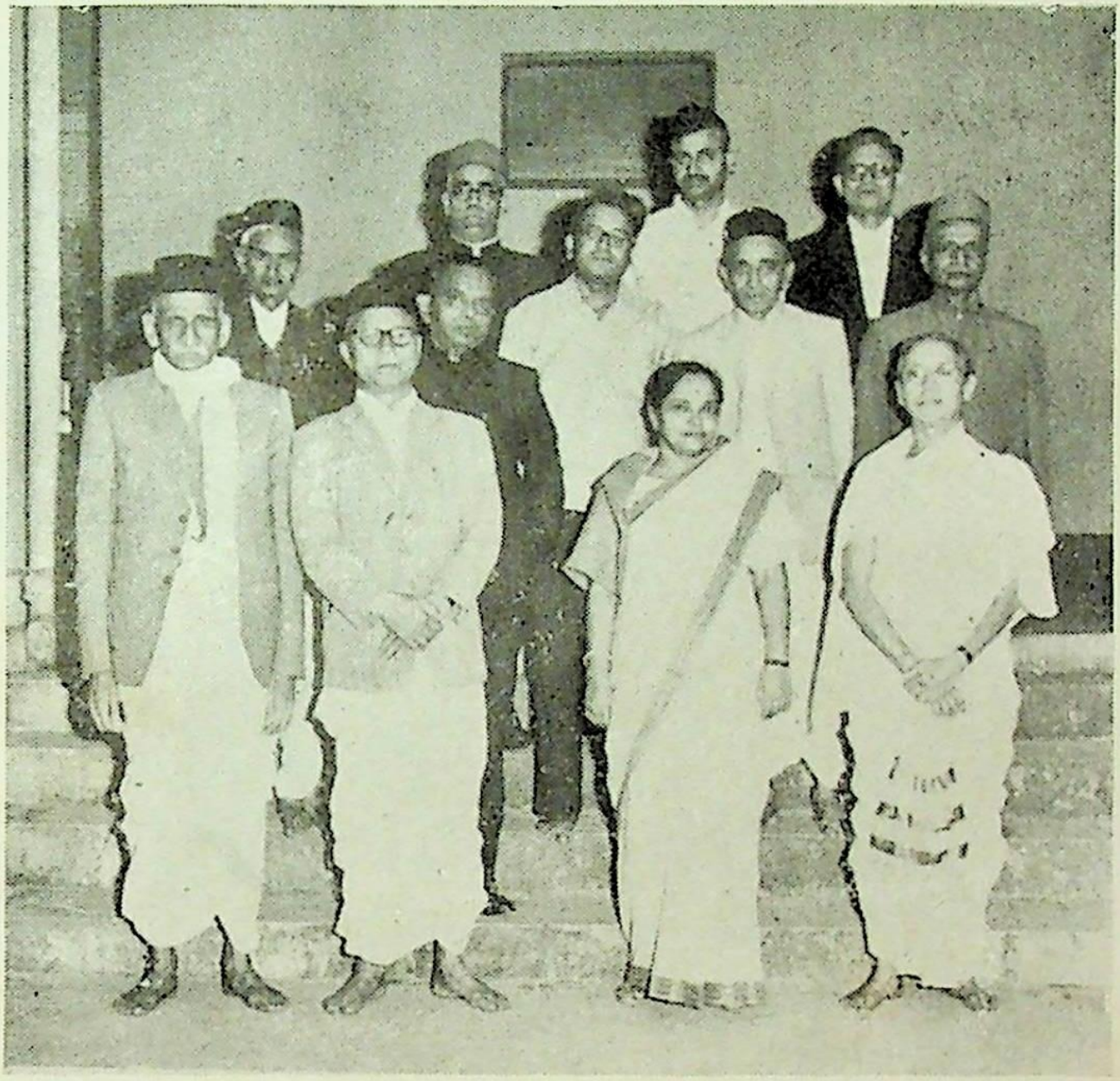
In the course of her address Dr. Mahishi practically covered, in a brief compass, the whole history of the glorious spiritual traditions of India and reference was made to the earliest spiritual literature which is justly regarded as a most ancient among the extant literatures on the subject. She traced how through the centuries the blazing fire of spiritual lore and experience was kept alive and undimmed and how the spiritual undertones were prominent in the social and cultural history of our land. She profusely quoted from the Upanishads to emphasise her points and one was really struck by the mastery of the subject and her prodigious memory. She made apt and fitting references on the spur of the moment and drew the appropriate utterances from her vast repertory. She then alluded to the well known Vedantic commentories of the great Acharyas and thereafter referred to the pithy and profound sayings of the medievel saints of India. It may be noticed that these saints were instrumental in broadcasting the ancient teachings and spiritual lore in the various vernaculars of the country and thus spreading the gospel of devotion and Atmajnana to the farthest corners of the land. Atmajnana has been ever regarded as the highest and final goal

and summum bonum of human existence, since the very beginning and this noble and lofty aspiration is enshrined in the ancient vedic prayer.

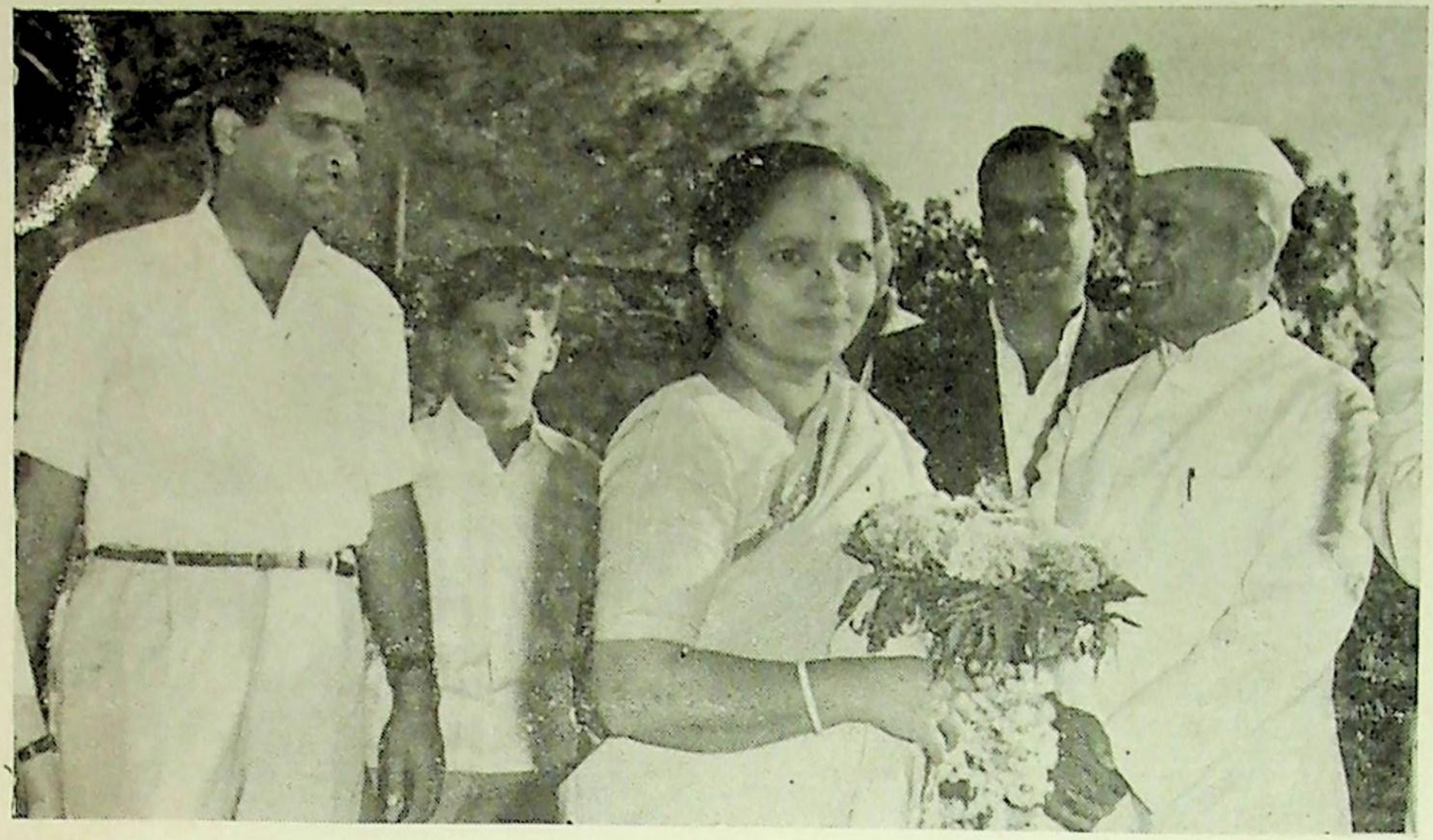
A saint who has attained to " Atmajnana " has always been revered as the ideal personage of all humanity. The spiritual torch kindled in the hoary past has been kept alive and is upto the present day. In our own day, we have in our midst renowned saints and philosophers whose life and teachings exercise a very powerful influence over mankind and show that the path of human progress is in the direction of spiritual development of men and not in the pursuit of mere material acquisitions and comforts.

Dr. Mahishi commended the work of the Academy which was doing all that it could for the propagation of the spiritual teachings of Dr. Gurudev Ranade. Shri G. S. Kulkarni, one of the trustees, offered grateful thanks on behalf of the Trustees to the Chief Guest, Dr. Mahishi for having so kindly responded to their request. Dr. Mahishi was present throughout the session that evening and listened with keen interest to the paper read by Dr. (Mrs.) Chandrakalatai Hate on " Karmayoga and God-Realisation, its effects "

Seminar on God realisation, Sadhana & effects. Participants.
(12-11-1971)



L. to R. 1st Row: Shri K. D. Sangoram, Shri V. G. Jamkhandi,
Dr. (Miss) Mahishi; Dr. C. A. Hate
2nd row: Shri D. S. Parmaj; Prof. S. S. Malvad. Prof. L. C. Patil
Shri M. M. Bongale; Shri M. S. Deshpande
3rd row: Dr. N. S. A. Rangachar; Dr. D. N. Shanbhag;
Dr. B. R. Modak



Dr. (Miss) Sarojini Mahishi, Minister of State, talking to Sarvashri G. S. Kulkarni & G. D. Saraff, trustees.

GOD – REALISATION & ITS BLESSINGS.

By: M, S. Deshpande M. A.
Athani

INTRODUCTORY :

The subject I propose to discuss today is " God – realisation and its Blessings ". What is God – realisation ? What are its Blessings ? These two aspects of the subject would be mainly dealt with briefly in the light of what I have learnt by sitting at the feet of Sri Gurudeva Dr. Ranade, through his words and his writings.

Before I begin, I should like to bring one fact to your kind notice. In my papers during previous Seminars, I have discussed subjects that are allied to the present subject, such as " Spiritual Experiences " and " Doctrine of God ". Hence while dealing with the present subject, I will have to cover some of the portions already discussed in my previous papers. I would, therefore, crave the indulgence of the discerning audience today, for this unavoidable repetition.

NATURE :

Now what is the nature of God we are out to realise ? And what is the nature of His realisation ? God is, according to Sri Gurudeva, the Supreme Spiritual Energy, pervading the universe and transcending it. It is Infinite and Eternal. It is endowed with infinite Power, Knowledge and Bliss. It is the primary source of creation, preservation and destruction of the universe. It is an ocean of Supernal Light, Sound and Nectar as well as an ocean of supreme Compassion and Peace. What does realisation signify ? It is " direct and intuitive apprehension of God, " as well as ' silent enjoyment of God'–of his supreme Bliss.

POSSIBILITY :

Well, can such a God be realised in such a manner ? The answer is both negative and positive. Negative because God is a mysterious miracle. ' Nobody has been able to know His ultimate nature.' [1] " What man is there " asks Sri Gurudev, " who can say that he has realised God completely ? " " He alone probably" says the Gita, " is able to know Himself. "[2] Thus is God unknowable. He is unknowable

1. 2. B. P. G. P. 191

in another sense. God can not be known with our ordinary faculties of knowledge – with our mind (*Na manasaa*) and intellect (*Na medhayaa*) as He transcends them both.

Though God is thus unrealisable completely through our ordinary faculties of mind and intellect, still, realised saints emphatically declare that God can be realised. Their assertion has the backing of their actual experience. All the saints of all the times and countries have not only enjoyed the vision and bliss of God, they have taught other aspirants also to enjoy the same. Their direct experience is standing testimony to the fact of God – realisation.

INTUITION :

If God cannot be realised with the mind and intellect of man, how, then, could the saints realise Him ? They realised Him through their faculty of Intuition, which is a special faculty belonging to the Soul of man. Every Soul is a spark of the Divine Fire. So it has got a natural attraction for its Divine Origin. But some–how, - we know not when – this spark separated itself from the Parent body, was

enveloped in the veil of Nescience (Avidyaa), identified itself with the human body and was caught in the whirl of worldly life of birth and death. Since it lost its contact with Divinity, its special faculty of Intuition also became dormant. But fortunately for us some gifted persons practised intense penance and meditation and succeeded in lifting the veil of Avidyaa from their Souls and restored the activity of their Intuitions. They could thus experience and enjoy the Vision and Bliss of the Lord. They could also discover the key to unlock the gates of Heaven and hand it over to other aspirants as well. With the help of this key, any seeker can enliven his intuition and realise God.

PROGRESSIVE PROCESS :

However, God – realisation, according to Sri Gurudeva, is a process and not an event. As the spiritual discipline of the seeker - especially his meditation - increases in intensity, God reveals Himself more and more to his awakened Intuition. " A man who starts on his journey must not expect to reach the end at once. There is bound to be a time interval between initiation and realisation. . . Perfection is only gradual. A gardener might sprinkle

water upon the trees and plants but it is only after spring sets in, that the trees and plants bear fruit.[1]

God is infinite and so His revelations also are infinite. An aspirant goes on realising them progressively. This is termed "Asymptotic Approximation" by Gurudeva about the exact nature of which he tells us:

"A curve and an axis approach each other infinitely and meet at infinity. This is the essence of Asymptotic Approximation. What we find in an aspiring mystic is that he goes on asymptotically approaching God. Instead of there being a final and perfect identity between the mystic and God, the mystic moves towards God and so, we may say, he meets God in infinity. There is just a little difference between them. So long as he has body and mind and has to live in the world, to that extent and till that time, he must fall short of complete Divine attainment. Even though the devotee may reach unison with God, yet he remains a devotee. The saint remains a saint, so long as he has to discharge his bodily functions

1. B. G. P. 72

SADHANA :

What is the nature of the Saadhana for attaining this realisation ? As my friends are going to deal with this topic at length I shall merely refer to a few salient aspects of it and pass on. The main item of this Saadhana advocated by Sri Gurudeva and his Masters is meditation on Divine Naama, imparted by a realised Sadguru, which must be backed by the moral purity of the aspirant. The meditation should be carried on regularly, continuously and lovingly, preferably in the holy company of saints and Saadhakas. This will, in fulness of time, culminate in complete self - surrender to the Lord, on the part of the seeker, attract Divine Grace and enable him to enjoy various spiritual experiences and bliss, in proportion to the qualitative progress of his Saadhana.

GENESIS AND CRITERIA :

Now before we proceed to describe the different types of spiritual experiences, we wish to deal with their Genesis and Criteria so that the seeker may be in a position to distinguish a genuine spiritual experience from a spurious hallucination. Sri Gurudeva has suggested the following Criteria :

A genuine spiritual experience should be i] Centrally initiated, ii] Supersensuous, iii] Continous, iv] Universal and v] Blissful. If it fails to stand any one of these tests it may be taken to be not spiritual at all.

i] All spiritual experiences must arise from within and not from without. Continuous soulful meditation on Divine Naama, fills the brain of the seeker with spiritual energy, awakens his Intuition which enlivens all the centres of perception in it and makes them active. As a result of this, they get direct experiences of spiritual energy, in the form of spiritual Light, Sound, Flavour, Odour and Touch. These resemble, no doubt, the experiences of external objects, received through the sense-organs, from without, but really they arise in the brain and issue from it.

ii] These experiences, thus, do not depend upon the senses. They are supersensuous. They can be had even in the absence of the sense organs. Even a blind man can see them and a deaf man can hear them.

iii] As these are perceived directly by the Soul which transcends time and space, through

its faculty of Intuition, there would be no break in their continuity. They can be had at all times, in all places and in all states of consciousness.

iv] Moreover, the Aatman being one and the same in all, saints of all times and climes have recorded almost the same types of experiences. We find, says Sri Gurudeva, about ninety percent similarity between them. Hence they may be regarded as almost universal.

v] Finally, each spiritual experience is blissful. In the beginning, the proportion of bliss is very meagre. But gradually as the seeker advances and the quality of his experiences develops, the bliss also increases considerably. Ultimately the seeker loses his entire external consciousness and merges in the bliss alone.[1]

VARIETY OF REVELATIONS :

God, thus, reveals Himself in diverse ways to the awakened Intuition of the aspiring seeker. There are, however, five main types of these revelations corresponding to the five centres of perception through which the Intuition

1. P. L. L. PP 229 to 231

experiences them. The Intuition, accordingly, visualises the Divine Light, Colours and Forms, hears the Divine Sound, tastes the Divine Nectar, and though rarely, enjoys the Divine Fragrance and the Divine Touch. All these revelations, of course, are associated with varying degrees of Bliss in proportion to the progressive clarification of the intellect, purification of the feelings, sanctification of the will and the intensification of the *Saadhana* of the seeker. Moreover, it must be noted that these are only general types. Each of them includes infinite varieties and there are infinite combinations of them as well. The seeker, we are told, realises a spiritual world which is infinitely more rich and splendid than our material world. In fact, " our material world", once remarked Sri Gurudeva, " is merely a faint replica of the spiritual world."

Secondly, there is no fixed order in the revelation and development of these experiences. They reveal themselves to different seekers in different orders. It all depends upon the sweet will of the Lord. However, so far as the experiences of the spiritual Forms are concerned, Sri Gurudeva has mentioned these four main stages : *Bindu* [Spiriton], Eye, Self

and Spacelessness. All other experiences of this type will be interspersed between them. The progress of the seeker in his Saadhana is to be measured by the growth in their variety, intensity, plenitude and blissfulness – especially the progressive bliss they impart to the seeker.

SUPERNAL EXPERIENCES :

We shall now try to present a few supernal experiences of some eminent saints so that you may have a clear idea regarding their blissful grandeur.

Let me begin with the experience of the spiritual " *Bindu* " termed " spiriton " by Gurudev. Saint Sarpabhushana, in one of his celebrated songs, has described his vision of such a Bindu as well as some other experiences of spiritual Forms and Lights. Says he:

" When I sit in a steady posture, by controlling all my senses, and concentrate my sight, mind and breath on the tip or top of my nose - that very moment the *Bindu* reveals itself before me. It then assumes the form of a necklace of pearls, of a jewel as well as of a coral – creeper. It also shines like a flame,

like a flash of lightening as well as like the effulgent light of a million suns and moons. Finally it appears like a luminous Atma - ling in my heart. It shines there like a bright lamp in a crystal – pitcher. Then it bursts out through my eyes and identifies itself with the Lord." (K. P. S. P. 77)

Just see how Saint Nirupaadhi - siddha describes his vision of spiritual Light:

" Before me ever shines the Light of God, with its indescribable glory and form. The Light of God is constantly shining in the lotus of my heart. Behold, my friend ! this it is, here it is. It is also seen everywhere filling the universe....When you merge yourself in your Self...and when you have lost consciousness of your body in the blissful enjoyment of the Self,...then you will realise the Ultimate Reality, here, there and everywhere. The Form of God shines disembodied in infinite space. It becomes identical with the Absolute, marked by Sat - Cit - *Aananda*, being full of bliss. God is untouched and untouchable; He is regnant in the sky and shines as Supreme Creative Power, wherever the eye is cast." (K. P. S. P. 87)

Let us now have a look at the description of the Vision of the Eye as well as that of the *Anaahata* Sound given by Saint Mahipati:

" I saw the Form of Spirit " says he, " with my very eyes. It is in the eye but it does not normally allow itself to be seen. Now it has stood before my eyes in the form of the Eye. It is in the ear but it does not allow itself to be heard. Now it has become Sound itself and is resounding in my ears like a mingled Sound of various kinds. The Spirit is also playing in the form of a Child, revealing and concealing itself at different times. It does not allow itself, either to be seen or touched if we are out to do so. It shines with resplendent splendour and yet it does not allow its subtle movements to be noticed by anybody. But if we don't wish to see it, it reveals itself in its foundational glory and shines both inside and outside. I saw such an Eternal Spirit in the lotus of my heart!" (K. P. S. P. 90)

Now follows the brilliant description of the Vision of Vaikuntha given by Saint Kanakadaas:

" For all these days, " says he, " I used to say that Vaikutha – the City of God, was too

far away. But when I saw it with the insight given by my Master, I found it here in my heart, in the form of God Rangashaai, the Lord of creation. The *Vaikuntha* was wonderfully beautiful on account of dense forests, beautiful gardens and great overflowing lakes and on account of majestic and imposing palaces with golden turrets. I saw the refulgent main door of the palace and inside it the beams of diamond set in jewels of different kinds....I saw a number of sages who had conquered oldage. I saw in the palace of God, the nymphs *Rambhaa* and *Urvashi*. Naarad and *Tumbara* and the main gods including Brahma, Visnu and Rudra, the Creator, Protector and the Destroyer of the world. And finally...I saw the form of God Visnu who uses the serpent as his bed and Shiva who uses it as his ornament round his neck." (P. G. K. P. 249)

After having a pleasant look at Vaikuntha, just listen to Saint *Maanikavacakar's* enchanting description of his blissful enjoyment of Divine Ambrosia – the Spiritual Nectar:

"Like the waves of the rich cool sea of milk,
And like waters in mid-ocean

On full moon day,
Ambrosia sweet, beggaring all description,
He ordained to collect
in each hair-root of my body.
Within this cur's frame,
Through every fibre of this wretch's fleshy body,
Injecting sweet honey with the aid of a *Kurumbu*,
He pumped streams of marvellous Ambrosia.
And as if with my melting heart he fashioned a new form
An ecstasy - bubbling body He created for me.

... ...

Thus, when in me, Mercy's pure honey He mixed
In His grace, He made even me,
Surpassing Ambrosia sweet. (P. G. T. P. 81)

Finally, let us try to have a look at the description of infinite blessedness enjoyed by Saint Tukaaram: Says he,

" How blessed am I that I have seen Thy Feet today ! Today's gain is indescribable ! Its

auspiciousness is beyond measure....All the quarters have become auspicious to me. Evil has itself been transformed into good. I shall now live on the spiritual nectar and live always in the company of Saints. Satisfaction is being added to satisfaction and enjoyment to enjoyment. Blessedness beyond compare ! We, who are after God, are sunk in blessedness. We shall now sing and dance and clap our hands and please God. Every day to me is now a holiday. We are full of joy and the omnipotent God will vindicate us in every way."

(M. M. P. 301)

VISION OF SELF

The vision of Self occupies a pre-eminent place among the spiritual experiences. From the times of the *Upanisads* up to the present times, almost all the saints have attained Self-vision.

The great sage Maitri has imparted 'this secret' to his disciple in these words:

अथ य एष संप्रसादोऽस्माच्छरीरत्समुत्थाय, परंज्योतिरूपसंपद्य, स्वेन रूपेणाभिनिष्पदात्, इत्येष आत्मेति होवाच। एतद्मृतमभयमेतद् ब्रह्मेति (Maitri Up. II. I-3)

'At the acme of spiritual experience the

mystic sees his own form in a flood of supreme light arising from within himself which indeed constitutes the realisation of the immortal fearless *Brahman.* "

The *Gita* also speaks of this experience as follows:

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति । (VI – 20)

" The Yogi sees his own Self and rejoices in the Self. " " There has been no other writer, " says sri Gurudeva, " except *Jnaaneshvar*, who draws out the secret meaning of this verse of the *Gita* in such an excellent manner. " He tells us:

" When the tree of unreality has been cut down by the sword of Self – knowledge, one is able to see one's own form, one's own Self. This is, however, not to be compared to the vision of the reflection in a mirror; for, the reflection in a mirror is simply the ' other ' of the seeing man. The vision of the individual Self is as Spring which may exist in its own fullness even when it does not come up into a well. When water dries up the image goes back to its proto – type; when the pitcher is broken, space mixes with space; when fuel is

burnt, fire returns unto itself; in a similar way is the vision of Self by the Self.... One must see without seeing. One must know without knowing. That is the Primary Being from which everything comes. That is this Existence which exists in itself and for itself, after reaching which there is no return. "

B. P. G. PP. 258 – 59

THE LADDER OF SPIRITUAL EXPERIENCE:

After attaining this Vision of the Self, the seeker, according to Shri Gurudeva, tries to ascend a ladder, as it were, of spiritual experiences, consisting of the following five steps:

i] The first stage consists of the Vision of the Self – of apprehending His glory within us, as though we were distinct from Him (*Aatmaa vaa are drastavyah*)

ii] In the second stage, the ' I ' in us must be identified with the Self thus realised by us. We must experience that we are really the very Self – in our essential nature. (*Aatmaanam vaa vijaaniyaat ayamasmiti purusah*)

iii] In the third stage, we come to realise that the Self realised by us is identical with the Absolute. (*Ayamaatmaa brahman*).

iv] Now comes the fourth stage. If I am the Self and the Self is the Absolute, then it follows that 'I am the Absolute' And in the same way, the 'Thou' also comes to be identified with the Absolute. (*Aham Brahmaasmi, Tattvamasi.*)

v] If now the 'I' is the Absolute and if the 'Thou' also is the Absolute then it follows that everything that we see in the world equally constitutes the Absolute. (*Sarvam khalu idam brahma*)

" To such a giddy height does the philosophic ladder take us on the rising steps of philosophic thought." It is this state that is mystically apprehended by the saints. The experience of the Infinite termed *Nirbayalu*- Spacelessness - by the Kannada saints and *Behad* by Saint Kabir, appears to belong to this supreme stage. When the saints reach this summit, they plunge themselves in the blissful Ultimate Reality. [C. S. PP. 276-78-79]

BLESSINGS :

We shall finally point out a few important blessings which God – realisation confers both

on the seeker as well as on the society in which he lives.

i] First about the blessings on the seeker: A saint who has realised God, who has realised his identity with God, partakes of the glory of God. To the extent to which he has realised the identity, to that extent he shares His glory, His knowledge, power, mercy and bliss. "Baad-deraayana has told us" writes Sri Gurudeva, "that a saint who has realised God, gets all the powers of God except the power of creation. But unless at least an iota of that power has descended upon the God-realiser, he may hardly be said to have realised God at all." (B. P. G. P. 268) A perfect saint becomes all-knowing, all-powerful, all-blissful like the Lord. In fact he becomes the incarnation of the Lord Himself, come down to earth for blessing humanity.

However, he has to accept the limitations of the body, mind and intellect and act accordingly. Still all his actions are directed to the uplift and betterment of humanity. Being full of Divine Bliss, he is ever free from the attractions and relish of worldly pleasures. He is, in fact, free from desire of any kind, as he

has received the fulfilment of all his desires. " His mind, " says Jnaaneshvar, " has become full of the happiness of the Self; it does not, therefore, dare move out of itself to the world of senses.... Can the Chakore bird which lives upon the rays of the moon on the disk of a lotus – petal ever go and kiss the sand ? Similarly, he who has enjoyed the happiness of the Self lives in himself. And there is no wonder that he should leave all sensual enjoyment. " (M. M. P. 120)

As the Saint enjoys the constant vision of God everywhere he is not assailed by any doubt; he is divested of all fear; and he is free from the feeling of I and mine. He is full of equanimity and is filled with unselfish love for the whole creation. As Shri Jnaaneshvara puts it: " The ideal sage is always like the full moon and spreads his light on good and bad things equally. His equanimity is unbroken. His compassion for all beings of the earth is unsurpassed. " (M. M. P. 123) These are the unique blessings he enjoys as a result of his realising God.

ii] Now about the supreme blessings of such Saints to the society: Nowadays, the so

called crass scientific materialism–which is really unscientific – coupled with naked hedonism and supported by the rich mushroom growth of lurid pseudo–saints, has been severely condemning genuine saints and their mission. It is dubbing them as irresponsible idlers and selfish escapists, not caring or trying for the welfare of the society at all. This unjustified, ignorant criticism, does not in any way affect the saints as they are ever above praise and blame. It only recoils adversely on the reckless critics themselves as well as on the numerous hapless victims of their pernicious propaganda, by bringing about their moral and spiritual degradation.

Really saints are the salt of the earth, as Christ would put it. They don't allow the society in which they live and move, to decompose and disintegrate. On the otherhand, like the presence of the salt, they, by their ennobling example and inspiring precept, increase the flavour of the society by raising its moral and spiritual level, thus laying the firm foundation of its lasting prosperity and peace. Says a Sanskrit poet.

संन्ता महान्तो निवसन्ति
वसंतवलोकहितं चरन्तः ।

" The great saints live in the society, like a spring, ever contributing to its welfare. " When the spring sets in, all the trees and shrubs are adorned with fresh foliage and present an attractive, lively appearance. Likewise, the purifying and ennobling influence of saints, infuse among the people, fresh enthusiasm for noble life, full of devotion for the Lord as well as for the promotion of social welfare.

" As the sun, " says *Jnaaneshvara*, " destroying the blindness of the world, opens temples of lustre and moves on encircling the universe, similarly the saint who bears love towards all, loosens those that are bound, helps those who are sunk and relieves those who suffer and are miserable. Day and night his primary aim is to achieve the happiness of human kind. " (M. M. P. 91)

Before we close, let us see what Sri Gurudeva, Dr. Ranade – a modern saint – has to say about the mission of a saint: He tells us:

" One has only to remember that it becomes the mission of such a realiser, to spread the Gospel of God whenever and wherever it becomes possible for him to do so. ¡One God,

One world, and One Humanity, should be his maxim, theopolity, his doctrine. Whosoever realises the unity or presence of God, can never but direct his life in such a way that the greatness of God becomes not merely understood but also achievable. " (B. P. G. P. 176)

What better service to the society can there be than the one rendered by the saints, in thus generating and inculcating genuine devotion for the blissful Lord and the noble feeling of brotherhood among the people, the fundamental harbingers of eternal harmony, peace and prosperity in the world ?

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JAIN VIEW AND METHOD OF GOD REALISATION AND ITS IMPACT ON THE INDIVIDUAL AND SOCIETY

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I am much greatful to the sponsors of this Seminar for affording me an opportunity for presenting this paper to this assembly of spiritual lovers on the Jain view of God – realisation, though being myself a lawyer, I may not come up to your expectation; as from law to philosophy it is a far cry. The scope of the paper to be read and discussed being too limited, I have to content myself by only explaining the broad and basic Jain concept of God–realisation.

Shorn of dogmatic details, the views of different mystical thinkers on the subject of God–realisation or self–realisation can be harmonised, as their main goal is common. As Dr. Gurudeo Ranade rightly observes in his preface to Mysticism in Maharashtra, the

mystics of all ages and countries form an eternal divine society. Jain Teaching being primarily spiritual is naturally linked up with the mystical life as its aim. Umaswami, a great Jain saint mystic, observes in his work called " Science of Spiritual Liberation " in the very first aphorism that the path to spiritual Liberation lies through the Right Belief, Right Knowledge and Right Conduct by laying emphasis on the adjective " Right ". He significantly explains that Right Belief is not mere feeble, oscillating, or blind faith but firm conviction after testing both by logic and experience about the real nature of a thing as it is.

Dr. Annie Besant remarks " Right Belief is no doubt of Supreme importance, provided man really holds and not what really his lips profess. " Similarly Bain points out that the test of belief is conduct, because if a man really believes that murder and theft will lead him to hell, he will neither slay nor steal, provided hell is a terror to him. Jain Teaching gives supreme importance to character as disclosed by human conduct in our daily life. According to Jain School spiritual Awakening dawns upon a human being only as a result of his firm, tested and reasoned belief in the real nature

of Spirit and Matter i. e. Jeeva and Ajeeva, two main constituents of the Universe.

Jain School treats the three allied subjects i. e. [1] Metaphysics, [2] Morality and [3] Mysticism conjunctively as three necessary branches of a spiritual Tree essential for investigation of Absolute Reality in their respective spheres. Mysticism and Metaphysics connote different approaches to the Problems of Reality. The Jain Metaphysician tries to ascertain truth by his intellect with the aid of Praman and Naya i. e. by proof by means of observation by his senses and by Logic by inference or deduction from proved facts. Then he tries to express the different aspects of Reality by the Doctrine of Syadwad or Anekantwad i. e. manifoldness of Reality. The Jain Mystic, on the other hand, by means of intuition and contemplation tries to tear asunder the Karmic veil of worldly Illusions, which operates as a real barrier to see the Reality in its pure and absolute form. Thus, if accomplished intellect is the main instrument of the metaphysician, developed, keen intuitive faculty is the divine aid of the mystic. While human intellect being limited proves fallible, the mystic by his intuitive knowledge gets into direct contact with

the transcendental or supra – empirical life by his first – hand experience, the bliss of which the mystic alone knows. Thus in addition to worldly intelligence based on senses, the Mystic by the use of his never failing intuition, derives immediate and direct experience called प्रत्यक्षानुभव while the metaphysician's experience of reality is mediate and indirect i. e. derived through the mediation of senses and therefore परोक्षानुभव. Even the basic intelligence of a mystic is sharpened more and more, as he progresses in his pilgrimage to spiritual Liberation by gradually realising the true nature of his real self; thus his intellect gets fused with his intuition, which in due course will lead to omniscience i. e. transcendental knowledge as a result of his complete self realisation.

In this connection, I may recall what Dr. Gurudeo Ranade, himself a mystic of a very high order, has observed in his work called constructive survey of Upanishadic philosophy. " Metaphysics, Morality and Mysticism are as inseparable from each other in the interest of the highest spiritual development of man, as intellect, will, and emotion are inseparable for his highest psychological development. " However, as most of the men are spiritually

un-awakened beings, a man in the street has come to look upon philosophy as a pretentious speculation leading nowhere without practical value for the life of every day. So also mysticism is misunderstood sometimes to be identical with hysterical transports. To a common man, life has no mystery behind, he never cares to ask who he is, whence he came, whither he is bound, and who is it that feels and thinks within him and that wills and struggles.

The awakening to the mystery of life is really a revolutionary event. We wake up to realise that we have never known ourselves. This awakening or spiritual conversion is known as Samyag-darshan in the Jain view. As observed by Jain Saint mystic Umaswami this spiritual conversion may emerge as a result of instruction from a सद्गुरु or a Saint who has realised the divine within himself or it may dawn automatically as a spiritual heritage from past life. In either case spiritual awakening dawns only when the Vision and knowledge-deluding Karmic matter, known as दर्शनावरणीय and ज्ञानावरणीय कर्म is destroyed. This is technically called in Jain School the stage of Purgation of Karmic matter. As a result of purging out the Karmic-cum-obstructing media, the soul attains illumination.

According to Jain school, there are fourteen stages of spiritual evolution technically called Gunasthanas. A spiritual Journey-man or a mystic has to pass through these stages for his gradual progress in the realm of spiritualism culminating in the full self-realisation cum spiritual liberation. Instead of enumerating or entering into the detailed discussion about these fourteen stages, I propose to classify them into three periods according to their respective significance in the light of spiritual progress i. e. (1) Pre - awakening Period is technically called मिथ्यात्वगुणस्थान corresponding to the lower stages, when owing to sheer ignorance or illusion arising from the association of the spirit or soul with Karmic matter in its company with the physical form and worldly environment. Samantbhadra, an ancient Saint writer, in his work called " Aptamimansa " or Discourse about Soul (Apta) has pointed out how in proportion to the gradual annihilation of the Karmic force by observance of pure strict moral code and by contemplation, gradual spiritual evolution takes place culminating in final spiritual emancipation called self - realisation. During the pre-awakening period a human being is engrossed in identifying his self with his body and his

household, consequently his soul is enslaved on account of its mundane attachment owing to sensual desires and instincts.

Jain Law of Karma enumerates eight kinds of Karmic forces, which operate as obstacles to our mystical or spiritual progress by deluding the soul from realising its own original intrinsic form and nature as omniscient and omnipotent.

[2] .Next is the period of Soul's Awakening or spiritual conversion, which is very important in the history of the particular soul. Spiritual conversion should not be confused with either moral conversion or intellectual achievement, though the latter two factors may aid spiritual conversion at the initial stage. A man may remain spiritually ignorant inspite of his being a strict moralist or a keen intellectualist, if he lacks the longing for the search of mystical truths. In Jainism a mystic is known as a भव्यजीवी i. e. a man with a spiritually awakened soul, a holy pilgrim on the path of spiritual Liberation.

[3] The third period i. e. post-illumination period is really a period of trials and tribulations for the mystic, whose soul once

being awakened, has to keep on by holding fast to his mystical journey and by making further spiritual progress according to the higher spiritual stages or Gunasthanas by resisting the temptation to yield back to the sensual worldly pleasures arising out of Karmic forces operating on our mundane life at lower stages. During this period, the mystic can attain spiritual hights leading to transcendental life. Thus in the Jain view, mysticism is not any vague speculation or a madman's cry but it can be viewed as a direct action on the part of the soul to realise itself. It may be described as a gradual transformation of life from its material form to its spiritual or eternal, supra-empirical form. In mystical language this change amounts to God-realisation or realisation of transcendental life free from ever-rotating wheel of births and deaths.

Kundkundacharya, a Jain Saint mystic, observes in his Moksha-pahuda, " mysticism called technically Shuddhopayoga consists in realising the transcendental self through the internal self after renouncing the external self. " According to him, the soul is to be viewed in its three forms (1) Bahiratman-the External Self usually identified with the physical body

and its environment 2) Antaratman–Internal self to be viewed as the spiritually awakened or converted self, who has given up eight kinds of pride due to his earthly status or position in external life; but the awakened Interral Self looks upon his own self as his real and natural abode, his external form or Bahiratman as being false and illusory creation of his real self. At this stage of spiritual progress, the Inner self ceases to identify himself either with his body or his family and earthly belongings. He tries to overcome gradually his spiritual enemies in the form of attachment, selfish instincts, evil desires, which are concomitant with his Bahiratman or External self. (3) Paramatman is the Supreme Self, destination of spiritual journey, final return of the soul to its original place from the place of its long exile. This can be described as God or Self – realisation, provided the expression God is taken to be equivalent to Paramatman. The main difference between the Jain view of God – realisation and Upanishadic view lies in (as much as, in the Jain view) the individual soul, on its complete liberation from its earthly bondage, i. e. on attaining the state of Nirwan does not merge in a Bigger or Universal soul as understood in the Upanishadic school; but

it retains its individuality in the realm of spiritualism, because such an evolved soul according to Jain view is not accountable either for creation, controlling, protection or destruction of the Universe. Some of the Christian thinkers also emphasise the value of Individual evolved soul by observing "what shall it profit a man, if he gains the whole world and loses his soul"?

Jain Doctrine of Anuprexa prescribes sixteen subjects for contemplation by a mystic such as transitoriness and helplessness etc. of all worldly objects and human existence on earth with a view to disentangle the soul finally from the effects of its contact with Karmic Force. This is analogous to the Hindu Doctrine of Triple Yoga. So also the Jain three-fold spiritual Path comprising Samyagdarshan, Samyag-Jnana and Samyag-charita may be likened to Bhakti-Yoga, Jnanayoga and Karma-yoga of the Upanishadic philosophy. Final aim of Jnanayoga or Samyag-jnana is omniscience, that of Karmayoga is the soul's steadfastness by high moral and spiritual activity, and that of Bhaktiyoga is awakening of the soul to the blissful mystical experience.

So in short, the Bahiratman being the perverted self, immersed only in illusory material

pleasures as the only reality is to be abandoned and the Mystic search – light is to be turned inward to the Antaratman, which is the converted self meaning thereby the awakening of the consciousness of the transcendental life within, as entirely separate from the outside world including our physical body. Thus only through the Antaratman by annihilating all the Karmic forces and the worldly attachment, the Paramatman is to be realised as a true conception of God and as the highest conceivable aim of a mystic pilgrim on the journey of spiritual Liberation cutting off once for all the soul's earthly journey of so many suffering lives in the past from house to house of flesh. Those who have read Bunyan's " Pilgrim's Progress ", a spiritual novel, will recall how a spiritual pilgrim on his way to the kingdom of God has to meet so many obstacles and enemies, but once the pilgrimage is successful, nothing is comparable to its bliss.

As per Jain school, the Hierarchy of Spiritual aspirants according to their respective degree of spiritual progress consists of five spiritual Dignitaries namely (1) Arihant or Tirthankar, who has destroyed all his earthly enemies in the form of worldly attachment,

birth, death, desires, instincts etc. and attained Nirwan stage cum Eternal Blissful existence after preaching his sermons for the benefit of the suffering humanity and as such fit to be adored even by celestial beings. (2) Siddha–a soul which has attained final liberation or Nirwan but has not played the role of a Teacher or Guru like Arihant. These first two categories can be said to be Gods in the Jain view of mysticism. (3) Acharya – or Preceptor or Guru who, though capable of preaching religious tenets, has not as yet attained spiritual salvation and so he ranks next to Siddha. (4) Upadhyaya one who is able to discourse on mystical or philosophic matters by his deep study. (5) Saint or Sadhu who is at the lowest rung of spiritual ladder but initiated into the mystic way of life. *The Expression Paramatman can be applied to Siddha and Arihant only.*

If mysticism is viewed as an experience rooted in our consciousness, it becomes a living organism only as a way of inner higher life, it is the mystic way of life, it is his direct experience as a definite reality, it is the life of his life, being of his being. In this sense a true mystic never dies, he lives an eternal happy life, while we, ignorant masses, are really dead even

in life. What appears to us so called mystery or wonder is the actual experience of a mystic by realising the happiness of an eternal life. Dr. Gurudev Ranade rightly observes in his work on Mysticism in Maharashtra: " Mysticism denotes that attitude of mind, which involves a direct, immediate, first-hand, intuitive apprehension of God." Emperor Marcus Aurelius, a great thinker said to himself i. e. his Bahiratman " What art thou ? A little soul carrying a corpse." I am tempted to recall in conclusion what Plotinus has observed: " To attain the Good, we must ascend to the highest state, and fixing our gaze thereon, lay aside the garments we donned, when descending here below, just as in the Mysteries, those who are admitted to penetrate into the inner recesses of the sanctuary, after having purified themselves lay aside every garment and advance stark naked." So we find a true mystic of any age or any race, besides evolving himself leaves a permanent stamp of his own living on the society as a blessing in disguise, as an example worthy of emulation, at least by a few blessed profound minds, if not by vast ignorant masses.

As a result of the impact of self realisation, mystic's life on earth gets gradually trans-

formed into a progressive divine life. His Bahiratman or External bodily or organic functioning becomes desireless and disattached. His inner self being spiritually awakened, he lives the life of self-realisation or self-experience even before his soul departs from its outward mortal coil. A common man's i. e. a non mystic's mind is always tossed to and fro in the sea of sensual enjoyment, while a mystic develops a power of withdrawing his mind from the influences of senses. Senses leave no malign influence on such a poised mind called Sthitha-Pradnya i. e. an Equanimous man in the Bhagavad-Geeta, a person having equality of vision (समदर्शिन:) towards all beings. The Geeta conception of (स्थितप्रज्ञ) Sthitha - Pradnya and the Jain conception of Siddha - Parmataman i. e. Supreme Liberated self are analogous to a great extent, their basic approach to the goal of spiritual liberation being similar. Asked by Arjuna to explain the idea of Sthitha-Pradnya, Lord Krishna observes in Chapter 2 Verse 55 of Geeta, " when a man abandoneth all desires of heart and is satisfied with the self by the self, then he is called (स्थितप्रज्ञ) Sthitha - Pradnya, stable in mind." This is akin to the concept of Jain Veetragatwa - Paramatman.

Such a mystic radiates the rays of his mystic life on the society around him. His example of life preaches to the eye of the observer the bliss of the mystic's inner life and he lives on, in the form of his mystic living and teaching from generation to generation, leaving a permanent stamp of his own on the posterity. It is upto the future generation to shape their lives from the ever-living force of such true mystics, who have purified and sanctified their life on earth by self-realisation or god-realisation. However, it is only a few blessed persons, who may, in fact, catch the spark of this teaching and translate it into their own lives. Dr. Gurudeo Ranade observes "Mystical experience is permanent. Though our body falls off, the bliss or mystical experience continues."

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GOD - REALISATION : DVAITA VIEW.

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It would be proper at the outset to know the Dvaita View on the relation of the embodied soul with Brahman. The entire edifice of Dvaita philosophy stands on the firm faith that everything happening in the Universe is according to the Will of the Lord. The *Bhaagavata* makes the point clear:-

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहत: सन्ति न सन्ति यदुपेक्षया ॥ (II. 10. 2)

'Matter, Action, Time, (Inborn) Nature, Soul all exist due to His grace; and will not exist if He neglects'. This view is strengthened by scriptural passages like:-

नायमात्माप्रवचनेन लभ्य: न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य: तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

Kathopnishad II-23

' This Supreme Being is not obtained by sermon, by intelligence nor by much learning. Whomsoever He chooses he obtains Him; He reveals Himself to him.'

This complete dependence on Brahman of the entire Universe is made clear by the *Brahmasutras* while defining Brahman in the second *Sutra* '*Janmaadyasya Yatah.*' All commentators agree that this gives the definition of Brahman as the source of origination and etc. of this Universe. Sanakarachaarya and Raamaanujaachaarya understand by 'Janmaadi' only three functions of Brahman; viz. Origination, subsistence, and dissolution of this, Universe. Madhvaachaarya, however, extends the meaning of the *sutra* to include other dispensations which are also equally important in the life of this animate as well as inanimate world. He says:-

ब्रह्मणो लक्षणमाह ॥ ॐ जन्माद्यस्य यतः ॐ ॥
सृष्टिस्थितिसंहारनियमनज्ञानाज्ञानबन्धमोक्षा यतः ॥

'The Sutrakaara states the characteristics of Brahman thus:- He is Brahman from whom the origination and etc. of this Universe proceed. Brahman is He from whom the origination, subsistence, dissolution, control, enlightenment, nescience, bondage and liberation proceed.' Madhvaachaarya strengthens his interpretation by quoting passages from scriptures like:-

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व तद्ब्रह्म ॥

(*Taittiriyopanisad III. i*)

'That from which these beings are born, by whom when born they live, into whom they dissolve and have final communion.[1] That do thou enquire into; That is Brahman.'

The *Antaryaami – adhikarana* in the *Brahmasutras* (I. ii. 18-20) supports the view of Madhvaachaarya as the *Sutrakaara* clearly declares that the internal controller of this Universe is Brahman only and none else. Here it must be known clearly that even the released souls are no exceptions. As Madhvaachaarya declares:-

अज्ञानां ज्ञानदो विष्णुर्ज्ञानिनां मोक्षदश्च सः
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥

(*Anuvyaakyaana*)

Lord Janaardana grants knowledge to the ignorant, liberation to the knower, and bliss to the liberated.'

Thus the Dvaita school has strong support when it bases its philosophy on the undeniable fact that the Lord is the MASTER of this universe in the fullest sense of the term.

In agreement with this basic truth Madhvaachaarya terms, the relation of the Lord with the embodied soul as *'Bimba-pratibimba- bhaava.'*

This term he has derived from the meaningful passage in the *Rigveda* which runs thus:-

रूपं रूपं प्रतिरूपो बभूव । तदस्य रूपं प्रतिचक्षणाय ॥(VI-47-18)

which means, as explained by Jayatirtha, that the souls stand as so many reflections with regard to the different forms of the Lord. [जीव-

समुदाय: परमेश्वरस्य रूपं रूपं प्रतिरूपो भूत्वा वर्तते ॥
(*Tattvaprakaashika, II. iii. 50*)]

Madhvaachaarya quotes a passage from the *Varaahapuraana* in his *Brahmasutrabhaasya* II. iii. 50 to substantiate his view:-

द्विरूपावंशकौ तस्य परमस्य हरेर्विभो:॥
प्रतिबिम्बांशकश्चाथ स्वरूपांशक एव च ॥
प्रतिबिम्बांशका जीवा: प्रादुर्भावा: परे स्मृता: ।
प्रतिबिम्बेष्वल्पसाम्यं स्वरूपाणीतराणि तु ॥

' There are two kinds of *Amshas* of the Supreme (1) those which are reflections (2) those which are part and parcel of its own essence. The parts by reflection are called the souls, while others are called as manifestations. In the reflections there are some features similar; while the other parts are in essence the Lord Himself. '

This means that the embodied soul is completely dependent upon Brahman and is similar

to Brahman in some aspects as a reflection is to the original. This relation should not be taken in its gross physical sense of an actual reflection as that of a concrete substance on a mirror. This relation suggests that the soul is closely connected with Brahman, he has some similarity with Brahman and he is completely dependent on Brahman. To Madhvaachaarya this relation between the Lord and the embodied souls is sacred and inviolable, is true for all time, and goes to the core of the soul and constitutes his very essence and could never come to an end.

This dependence of the embodied soul on the Lord is further established by Madhvaachaarya quoting a passage from the *Prashna Upanisad* which makes the souls shadows of Brahman:-

यथैषा पुरुषे च्छाया एतस्मिन्नेतदाततम् ॥ (III. 3)

In this context it must be noted that the dependence is one-sided and not reciprocal. The original never depends upon the reflection nor upon the shadow. So too the Lord is not dependent upon the souls. Secondly, the souls are different from and similar to Brahman in some respects as a reflection or a shadow is

similar to the original only in some respects and not in all respects.

Firstly, the innumerable souls are different from Brahman. Madhvaachaarya emphatically declares this under *Brahmasutra – Bhaasya* II. iii. 28.

भिन्नोऽचिन्त्यः परमो जीवसंघात्पूर्णः परो जीवसंङ्घोह्यपूर्णः ।
यतस्त्वसौ नित्यमुक्तो ह्ययं च बन्धान्मोक्षं तत एवाभिवाञ्छेत ॥
इति सोपपत्तिककौशिकश्रुतेर्भिन एव जीवः ॥

" The supreme Lord is absolutely separate from the whole class of souls; for He is inconceivable, exalted far above the souls, most high, perfect in excellences and He is eternally blessed; while from that Lord this imperfect soul has to seek release from bondage – From this *Kaushika – shruti*, embodying a reasoning, it is plain that the soul is separate from the Lord, not one with Him."

Then while commenting on the *Sutra*

ॐ तद्गुणसारत्वात् तु तद्व्यपदेशः प्राज्ञवत ॐ ॥ (II-iii-29)

Madhvaachaarya observes

ज्ञानानन्दादि ब्रह्मगुणा एवास्य यतः सारं स्वरूपं अतोऽभेदव्यपेदशः ॥

[Since the essence or the very nature of the soul consists only of knowledge, bliss and other qualities similar (in some degree) to those of

Brahman, there proceeds the statement that the soul is one with (i. e. like) Brahman] and thereby hints that knowledge, bliss and other qualities form the essential nature of the embodied soul. So too the soul is as eternal as the Lord.

यावत्परमात्मा तिष्ठत्यनाद्यनन्तत्वेन एवं जीवोऽपि ।

(Madhvaachaarya, *Brahmasutrabhaasya II.iii-30*)

and बलमानन्द ओजश्च सहो ज्ञानमनाकुलम् स्वरूपाण्येव जीवस्य

(Goupavana-Shruti, quoted in *ibid.* II. iii-31).

'Strength, bliss, energy, endurance, unclouded knowledge–are all essential attributes of the embodied soul.'

Thus the Lord and the embodied soul are alike in some respects like the *Bimba* and the *Pratibimba* and there is complete dependence of the souls upon Brahman. And a direct vision of the Lord in its '*Bimba* – form' happens to be the *Aparoksha – jnaana* or God – realisation according to Madhvaachaarya. In this connection he has warned us not to mistake this vision of the *Bimba* – form seen in God – realisation with that seen by the Yogins in *Dhyaana* or meditation. He makes this clear in his *Brahmasutrabhaasya* (III. ii. 37) :-

यथा जीवानन्दादेरन्यद्ब्रह्म । तयोपासाकृतादपि

'Just as Brahman (Brahman's bliss etc.,) is distinct from the bliss etc., of the embodied soul, so too He is different from that which is produced in the mind during meditation.' But meditation would help the aspirant in winning the grace of the Lord and would lead to *Aparoksha – jnaana* as stated in the *Brahmatarka-*

उपासना त्वापरोक्ष्यं गमयेत्तप्रसादत: ॥

(Quoted by Madhvaachaarya in *BSB.* III. ii.37) And this God – realisation *is not* the same as the *Mukti* or salvation according to the Dvaita view; but this direct vision of the *Bimba brings* the *Mukti* or final salvation. Thus *Aparoksha-jnaana* is the final stage of all the *Saadhanas*, just preceding the *Mukti*. Its intensity and vividness varies from one soul to another depending upon the inherent capacity of each individnal soul. This can be seen from the passages quoted by Madhvaachaarya under Brahmasutra III. iii. 53:-

सामान्यदर्शनाल्लोका मुक्तियोग्यात्मदर्शनात् ॥

(*Naaraayanatantra*)

' By the ordinary perception of some one form, different celestial regions are reached; but final release comes from the perception to which he is specially entitled.'

मुच्यते नात्र सन्देहो दृष्ट्या तु स्वात्मयोग्यया ॥ (ibid)

'There is no doubt that the embodied soul attains salvation on obtaining the perception of Brahman for which he is eligible.'

दर्शनेनात्मयोग्येन मुक्तिर्नान्येन केनचित् ॥ (*Adhyaatma*)

'By the perception for which one is fit, final release is obtained, not by any other (means). It is said that this God – realisation or direct vision of the *Bimba*, is like a flash of lightning in human beings and like the blaze of the sun in respect of gods. The deities Garuda and Rudra perceive like a reflection of their own faces in a mirror and the Chaturmukha Brahmaa sees it in clear outlines.

As has been made clear at the outset the grace of the Lord is necessary at every step of human endeavours towards obtaining salvation. So too is the case with the God – realisation. It is possible only with the Lord's grace and not with the mere efforts or powers of the soul

परमात्मापरोक्ष्यं च तत्प्रसादादेव । न जीवशक्त्या ॥ Madhvaa-chaarya, *BSB* III. ii. 27). While explaning the *Shvetaashvatara* passage -

तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ॥

(1-10)

(Through the gracious will of the Lord whose grace is obtained, by devoting the mind to Him and constantly contemplating Him in the true light, the mundane bondage which has no beginning wholly melts away at the end) quoted by Madhvaachaarya under *Brahmasutra* III. ii. 27. Jayatirtha makes this point clear:-

तस्याभिध्यानात् । इच्छया प्रसादेन संसारो निवर्तत इत्युच्यते । एतश्च मोक्षस्य प्रसादसाध्यत्वं लिङ्गं भगवत्प्रसादेन तद्दर्शनभावं च ज्ञापयति । 'दृष्ट्वैव तं मुच्यते' इति मोक्षस्य तद्दर्शनसाध्यत्वश्रवणात् । प्रसादाद्दर्शनं दर्शनान्मोक्ष इत्यवश्यमङ्गीकार्यत्वादिति भावः ।

(*Tattvaprakaashikaa*)

'By His gracious will; means, by the will, by the grace of the Lord the mundane existence terminates. This also reminds of the characteristic feature of the final release as possible by the grace of the Lord and that the vision of the Lord is also possible by His grace. The scripture 'On only seeing Him, One gets liberation' declares the final release to be the consequence of seeing Him. So it needs to be accepted that by the grace of the Lord the vision of the Lord, by the vision of the Lord, the final release.'

And Madhvaachaarya makes it clear that even though the Lord is known to be *Avyakta*

or non-manifest, there can be this vision by His grace because He has *Anantashakti* or boundless powers. He has the support of the *Naaraayanaadhyaatma*:-

निःशाव्यक्तोपि भगवानीक्ष्यते निजशक्तितः ।
तमृते परमात्मानं कः पश्येतामितं प्रभुम् ॥

(Quoted in *Brahmasutra - bhaasya* III. ii. 27)

'Though the glorious Lord is eternally non-manifest, still in virtue of His own powers, He reveals Himself to the vision (of the eligible); but for the grace of the supreme Lord, who could see Him, the Immeasurable and Almighty Being ?'

The path to have the *Aparokshajnaana* has these stages:- (1) *Vairaagya* or freedom from worldly attachment, (2) *Bhakti* or devotion to God; (3) *Shravana* or study of scriptures (4) *Manana* or reflection; (5) *Nididhyaasana* or deep meditation. Madhvaachaarya has pointed out in his *Brahmasutrabhaashya* that the third *Adhyaaya* of the *Sutras* deals with these means as leading to *Aparokshajnaana* and then to final release. Certainly an aspirant must have the knowledge of the Lord's glories and to have God's glories firmly rooted in the heart of the aspirant he must withdraw himself from the worldly attachment. So *Vairaagya* is the

first stage. Jayatirtha clarifies the point at the beginning of the third *Adhyaaya*:-

भगवत्प्रसादस्तावन्मोक्षसाधनं स च तदपरोक्षज्ञानाद्भवति । न च तदुभयं विधातुं शक्यम् । पुरुषप्रयत्नागोचरत्वात् । अतो ज्ञानसाधनं विधेयम् । तच्च श्रवणमननिदिध्यासनरुपा जिज्ञासैव । जिज्ञासायां च भगवद्भक्त एवाधिकारी । अन्यस्य तदसम्भवात् । भागवद्भक्तिश्च माहात्म्यश्रवणेन सम्भवत्यपि वैराग्येण दृढा भवत्यतः साधनेषु वैराग्यमेवादावपेक्षितम् ॥

[Tattvaprakaashikaa]

" The means to salvation is the grace of the Lord and it occurs by the God-realisation. These two cannot be done; because they are beyond the human efforts. Hence the need to lay down the means of God-realisation. And that is the *jijnaasaa* comprised of *Shravana*, *manana* and *nididhyaasana*. A devotee of the Lord is alone eligible for *jijnaasaa*, as it is not possible in others. The devotion to the Lord arises on listening to or studying His greatness and it becomes firm by *Vairaagya*. So among the means Vairaagya is expected first. "

In Dvaita philosophy *Bhakti* or devotion has been given an important place as it alone enables an aspirant to win the grace of the Lord. Bhakti is briefly defined by Jayatirtha as

माहात्म्यज्ञानपूर्वकस्नेहो हि भक्तिः

[Tattvaprakaashikaa III. ii. 1]

'Devotion is the deep attachment to the Lord preceded by a knowledge of His greatness.' This devotion should not be absent at any stage, but be everlasting because then only the grace of the Lord will be there to help us to achieve our goal of eternal bliss. Madhvaachaarya declares in his Anuvyaakhyaana -

भक्त्या ज्ञानं ततो भक्तिः ततो दृष्टिस्ततश्च सा ।
ततो मुक्तिस्ततो भक्तिः सैव स्यात् सुखरुपिणी ॥

which means, one gains the knowledge of the Lord by devotion, then by devotion the God-realisation, again by devotion the salvation and again by devotion the final bliss. So Bhakti is essential throughout even in the released state. The devotion goes on maturing as the aspirant passes from one stage to another and becomes released for ever.

Among the next three viz. *Shravana*, *Manana* and *Nididhyaasana*, the first two help the third one. That is, *Shravana* and *Manana* are essential for *Nididhyaasana*, which brings forth the *Aparokshajnaana*. As Madhvaachaarya declares-

सर्ववेदोक्तान्गुणान् दोषाभावांश्चोपसंहृ-र्यैव परमात्मोपास्यः ॥

(BSB. III. iii. 6)

'The supreme Lord is to be meditated necessa-

rily with a comprehension of all the excellences and absence of defects as declared by all the Vedas. ''

श्रवणादिफलं चाज्ञानविपर्ययादिदर्शनप्रतिबन्धनिवृत्तिः ।।

(BSB. III. iii. 43)

'The consequence of hearing or study, and others is the removal of obstacles to seeing Brahman, such as ignorance, wrong knowledge and the like.' So *Shravana* or the study of scriptures under a competent *Guru* or preceptor dispels ignorance about the greatness and infinite powers of the Lord. Manana or reflection is the systematic employment of the canons of textual interpretation and logical examination which helps the devotee to arrive at the final interpretation of the *Shaastras* and that removes doubts and wrong knowledge about the Lord. Then comes Nididhyaasana or deep meditation which leads to *Saakshaatkaara* or *Aparoksajnaana* or God – realisation. So *Shravana* and *Manana* are essential precedents to *Nididhyaasana.*

To conclude in the words of Dr. B. N. K. Sharma;

" *Aparoksajnaana*, then, is something which by its very nature, defies any more explicit description. It is to be experienced and felt. Words are hardly adequate to describe it. It

is a flash – like revelation of the Supreme, at the fruition of a long and arduous process of *Shravana*, *manana* and *nididhyaasana*, in the fulness of absolute self – surrendering devotion to God, as our *Bimba*. Ultimately it is He that must choose to reveal Himself pleased by the hungering love of the soul. The *Pratibimba* (soul) must turn in and seek and *see his Bimba in himself*. That is *Aparoksajnaana* " (*Philosophy of Srt Madhvaachaarya*, Bharatiya Vidya Bhavan, Bombay, 1962, P. 317)

Lastly we should consider the way of living of the realised person. Does he live with this body or not ? If he lives, how does he live ? What does he do ? The Dvaita School believes that even after God – realisation the realised person has to live to experience the fruits of his post deeds which have begun to bear fruits. It is true that by the fire of God – realisation there is Karma–naasha or the destruction of the accumulated heap of actions committed before. But this fire does not consume the actions, that have already begun to fruition. So Madhvaachaarya says-

अनारब्धकार्यं एव पूर्वं पापं विनशति । (BSB. IV. 1. 15.)

and not all the past deeds. That means, the realised person will live, until the exhaustion

of the *Praarabdha-Karma*, the life of a *Jiivanmukta* and he will act like the *Sthitaprajna* of the *Bhagavadgita*. Madhvaachaarya draws our special attention to the following three stanzas containing the *Sthitaprajnalakshana*:-

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥
यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥
यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

(*Gita*. II. 56. 57, 58.)

His mind does not become perturbed in sorrows. He does not crave for any joys. He is free from any longing, fear or wrath. He has no desire towards anything. On obtaining good he does not delight in it nor does he hate the evil, when it befalls upon him. He withdraws all his senses from their objects and remains with his mind in complete equipoise.

This does not mean that he will not commit any deed nor will he not perform any religious rite. With the *Sthitaprajnatva* he will commit only such deeds befitting his mental equipoise and his onward journey towards *Mukti* or final liberation. If at all he commits a sin-

ful deed the sin will not cling to him. Madhvaachaarya declares-

ब्रह्मदर्शन उत्तराद्यस्याश्लेषः पूर्वस्य विनाशश्च ॥

(*Brahmasutrabhaasya* IV. i. 13)

'On seeing Brahman i. e. when there is direct perception or realisation of Brahman, the sins that may be committed thereafter do not cling to the realised; and all the previous sins that have become accumulated till this vision become destroyed.' Here the 'previous sins' refer to only the *anaarabdha* ones or those which have not begun to bear fruits. Madhvaachaarya affirms that this *anaarabdha Karma* is two-fold: (1)*Ishta* or agreeable and (2) *Anishta* or disagreeable. On God-realisation the *anaarabdha anishta* Karma is destroyed; whereas the *anaarabdha ishta karma* is credited to the account of the realised soul which will bring enhancement of his spiritual bliss in the *Moksha*,

मुक्तावनुभवकारणाद्यदन्यत्तत्पुण्यमपि विनश्यति । अप्रारब्धमनभीष्टं च ॥

(BSB. IV. i. 17)

'Even the merit which is other than what is useful for the experience of enhanced bliss in the released state is destroyed on God-realisation; so too the disagreeable one, out of that which has not begun to fruition, gets destroyed.

So there is no loss of the merit earned by an individual. Only debit side will come to a close. Whatever good deeds he performs in the realised state will go to enhance his bliss in the released state.

अग्निहोत्राद्यपि तु मोक्षानुभवायैव ।

(*BSB.* IV. i. 16)

The religious rites like Agnihotra performed after the realisation enhance the divine bliss in the released state. Such meritorious deeds also help to reduce the effect of the actions which have started fruitioning; this Madhvaachaarya states under the *Sutra* ॥ ॐ उपमर्दं च ॐ ॥

(*BSB.* III. IV 16)

Thus a realised person will live until the complete exhaustion of the *praarabdhakarma* and will act to enhance his spiritual bliss in the *Mukti*, remaining a *Sthitaprajna* throughout. This indicates to another tenet of the Dvaita school that there is gradation in the bliss enjoyed by the released souls, which is a logical corollary of its fundamental belief of the inherent distinction and gradation among the souls.

—ooOoo—

FOOT NOTES

1) ' Madhva quotes several Vedic Texts under *BS* i. 1. 2 to support his enlarged interpretation of ' *Janmaadi* ' as above.....We may as well note the internal evidence of the *Sutras* on the question of the scope of *aadi* in i. 1. 2. The Sutra *Paraabhidhyaanaat tu tirohitam tato hyasya bandhaviparyayau* (iii. 2. 5) ascribes obscuration of *Jivasvarupa* (*tirodhaana*), bondage (*bandha*) and its termination: of *Moksha* (*Viparyaya*) to the Will (*abhidyaana*) of the supreme. Order, control and energization of cosmic life have been repeatedly ascribed to Brahman in the *Sutras* (i. 30. 10; 11; 16; i. 2. 18). These evidences cannot be seriously disputed by anyone. The passage from the *Taitt. Up.* (iii. 1) which has been cited by the commentators as *Vishayavaakya* (basic text) of the *adhikarana* in i. 1. 2, actually speaks of *four* and not merely of *three* distinctive determinations of the cosmos viz. Origination, sustenance, dissolution and full communion of beings (*abhisamvesha*) with Brahman. Communion is not dissolution ' – Dr. B. N. K. Sharma, *The Brahmasutras and their Principal commentaries*, Bharatiya Vidya Bhavan, Bombay, 1971, P. 73.

MEDITATION OF GOD'S NAME AS THE MEANS TO REALISATION WITH SPECIAL REFERENCE TO GURUDEVA'S VIEWS.

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सदा ते नाम स्वयश: विवक्मि ।–Rigveda
नांमस्मरणादन्योपायं न हि पश्यामो भवतरणे ।
शंकराचार्य in दशावतारस्तोत्र

Once a devotee asked Gurudeva why he always spoke about the mystical utterances of the saints and did not give expression to his own experience. Gurudeva Ranade replied that he always liked to speak through the words of the saints. He added that he had not spoken what he himself had not experienced. It may be mentioned here that occasionally Gurudeva has described his own experience. He has also stated his personal opinion on various points raised by different saints.

Abbreviations :
MM. – Mysticism in Maharashtra.
PK – Pathway to God in Kannada Literature.
PH – Pathway to God in Hindi Literature.

Meditation on God's name has been declared as an effective means to realisation by the saints all over the world. Indian, Christian and Sufi saints have glorified the Name of God. " The sweetness of the Name is indescribable. The tongue soon gets averse to other kinds of flavours "-says Tukaaraama.[1] Purandaradaasa describes God's Name as a peculiar Sugar-candy, not available in the market, carried in bags and sold on carts, yet bringing to the devotees immence profits. It does not putrify and it cannot be eaten up by ants. It is ever found in the mouth as well as the heart of sincere devotees. " Another Kannada saint Bhimadaasa by name states: " How sweet is the Name of God. The more we taste of it, the more our desire grows. Our thirst, in fact, becomes unquenchable[2]. According to Tulsidas the Name of God is like a lamp placed on the threshold of the tongue, so that it might illumine both the inside and outside of man[3].

The Name is an aid to spiritual life as it serves as a vehicle for meditation. Meditation on God is the power that drives us to spiritual life. It is the ladder by means of which we

1) MM 321 2) PK 186-188 3) PH 348

reach God.[4] Ramdasa says that the devotees of God feed upon the nectar of His Name and the Yogins find it a source of Eternal Life. " God has become our constant food " – says Tukaaraama[5].

The power and function of the Name have been variously described by the great saints. The effects of the meditation on God's Name may be broadly classified under five divisions, namely, physical, mental, moral, spiritual and social.

" When I utter thy Name " says a great saint, " the tongue enjoys a stream of ambrosia. One becomes as satisfied as one who has taken a square meal. Words come out of the mouth as of complete satisfication. The whole body feels cool when one meditates on the Name. The senses forget their movements and by the sweet nectar – like love of God, one becomes full of energy. ' The body becomes lustrous by the power of the Name.[6] Purandaradaasa compares the Names of God to important Ayurvedic medicines destroying the dangerous diseases of worldly existence. Control over one's senses is the only dietic restriction to be strictly

4) PH 315, 346, MM 399 5) MM 168, 321 6) MM 319–20

observed in the case of these medicines, and sacrifice of one's life, the only price to be paid for these priceless medicines of God's Name.[7]

Most of our diseases are caused by the mind, as the modern physicians have pointed out. Worry, anxiety, fear, anger, disappointment etc. have their effects on the nerves, veins and secretive glands in the body. This leads to many an ailment in addition to psychosis and neurosis. As the Name enables us to preserve the equanimity of mind under all circumstances, most of the diseases can easily be avoided.

As the mind becomes more attached to God's Name, it becomes more detached from worldly objects as well as objectives, and this brings peace and forbearance to the mind which is usually perturbed by unfulfilled desires and unwanted happenings. Happiness is essentially a condition of the mind. This is brought about by the meditation of God's Name, as it is the source of divine happiness.[7A] By the power of the Name, the dross of the mind gets burnt and the mind becomes pure. Egoism goes away as we recognise that God is the real doer. All misery comes to an end and the whole world becomes

7) PK 186-87 7a) MM 114, 222

filled with joy. We should always meditate on God and utter his Name, for satisfaction lies in the uttering of God's Name.[8] It puts an end to all diseases of body and mind.

Meditation of God's Name deepens our faith in Him, so that we come to believe that whatever happens leads to our ultimate good, though it may temporarily appear to be painful. Thus we are able to suffer calmly the vicissitudes of life. The Name provides our mind with the strength necessary to overcome all the evils, difficulties and calamities in life.

Purandaradaasa points out that the eightfold manifestation of emotions (*asta saattvika bhaavas*) are evoked in the heart of the Bhakta, when he sings with one-pointed devotion the Name of God. Joy, tears and horripilation at every step, and breathlessness and ultimately a joyful singing of the name of God, is bound to compel God to respond to you.[9]

The moral effects of the Name are highly valued by the sages. The utterance of God's Name brings with it exceeding merit. It is said that mountains of sin shall vanish like a

8) MM 168, 399-400 9) PK- 192

bubble in an instant at the utterance of the Name of God.[10] As the mind becomes purified, self-control and restraint become super-fluous. The evil passions are conquered as all the impulses are nipped in the bud by the power of the Name. Hence the places of pilgrimage become insignificant. Good actions leave their impress in the brain, if not in a heavenly register and in due time they get the full value for their desert.[11]

The spiritual effects of the meditation on God's Name may be said to surpass all the other effects. Jnaaneshvara states that he silently counts the rosary of God's Name within himself and is therefore able to see the universe as pervaded by God. Devotion is the root of which dispassion is the flower and illumination the fruit. Remembrance of God is likeness of God.[12] The celebration of God's Name has been pointed out as the means for attaining union with God. Kabira says: "Meditate intently on the Highest Reality (*Parama tattva*) and you will soon see that you are the Reality itself." He warns that if, on the contrary, you do not look out for and avail yourself of the everlasting Name of God, you will have to re-

10) MM 114, 168, 328 11) PH 359 12) MM 168, 223

pent deeply within yourself and descend by the downward ladder to the lowest rung of perdition.[12]

The Name is essentially a sound but it has the power of producing illumination or Light. Hence Gurudeva remarks, "It may even in modern scientific terminology be called luminous sound.[13]

The celebration of God's Name is not restricted to any particular race, colour, caste, creed or sex. Every person has the right to meditate on the Name. The dull as well as the intelligent have been saved by the power of the Name. There is neither a high caste nor low in the meditation. Jnaaneshvara points out that the devotees infuse life into others without nectar. They show God's vision to the eyes of the people without the travail of Yoga. They know no distinction between the prince and the pauper, between the great and the small. One among many mortals may go to the home of God after his death; but these have brought down God upon earth. They have illumined the whole world by the celebration of God's Name. The uttering of God's Name enables

12) MM 168 223 13) PH 34, 342

one to confer spiritual obligations upon others. This itself is a great asset.[14]

Saints point out that the Name is not without its mundane aspects too. The Name of God is compared by them to the wish-fulfilling tree (*Kalpa-taru*). What the devotee has in mind, God brings to fruition of His own accord. There is no necessity for the devotee to take any thought about the matter. Raamadaasa commends the meditation on God, as God ever holds the keys of success in His hands. Meditation gives us great support. Without it we can not get success in any work that we undertake. If we meditate intensely on the name of God within, God shall take pity upon us. By the Name of God are all our difficulties quelled and all our calamities swept away. The Names of Gods are so many boats attached to the ship to ferry the devotee to the shore of life. To be in Samsaara is even a pleasure, when the mind is once set upon God.[15]

Krishnaraaya a Kannada saint, compares the Name to a wish-fulfilling cow (*Kaama-dhenu*). He says, " When out of great compassion her

14) **MM** 114, 194, 321, 400.

15) **PH** 349, **MM** 132, 195, 401

udder becomes full and ready for automatic discharge of milk, employ your hand of remembrance, draw out the plentiful milk and store it inside the vessel of your body.[16] "

God is worthy of our highest love and it is required that we have great worth in us to be able to love disinterestedly. Amongst all evanescent things, God's name alone is imperishable. Ekanaatha observes that if a man does not feel happy at heart at the utterance of God's Name, we must take it that he is a sinner. A person immersed in worldly life has no belief in the efficacy of the Name, just as a person having high fever does not find even fresh milk tasty.[17]

The saints point out that there is no restriction regarding time or place or condition for repeating God's Name. We should never forget to meditate in the morning, at mid - day and in the evening. We should at all times give ourselves to the uttering of God's Name. We should never forget god's Name whether we may be steeped in happiness or in sorrow, in dejection or in anxiety. While walking or talking or doing our business, while eating or

16) PK. 189 . 17) MM 222

enjoying, we should never forget the Name of God. The seed takes root whether it is planted with its face upwards or downwards. Similarly we must not mind whether we utter the Name of God with pleasure or displeasure,[18] says Tulasidaasa.

Among all the saints of Maharaashtra, Naamadeva lays the strongest insistance on the Name. He says, "with a Vinaa in my hand and with the Name of God in my mouth, I shall stand up in the temple of God. I shall renounce all food and water and shall think of nothing but God. (I shall forget my mother or father, or wife or children.) I shall lose all bodily consciousness, and merge it in the Name of God. If in such a condition Death comes to devour me, I shall sing and dance in joy." [19]

Purandaradaasa points out that it is not easy to get the divine Name. It is the spiritual or the sublime Name. It is the Name conveyed by the spiritual teacher to the disciple at the time of the latter's initiation into spiritual life. We have to pay a very high price for being blessed by the Name. We have to be sinless, devoid of all anxiety and we must merge our

18) MM 399, PH 358 19) MM 195

mind in the ambrosial juice of devotion. Once the name is obtained, it must be kept like a secret spiritual ember inside our hearts.[20]

" The sweetness of God's Name can not be known by God himself " observes Tukaaraama. " Does a lotus know the fragrance of its flowers ? It is the bee which tastes its fragrance. The cow eats grass; but the calf alone knows the sweetness of her milk. The oyster shell cannot enjoy its own pearls; similarly God does not know the sweetness of the Name, which only the devotees can experience.[21]

Purandaradaasa attaches more importance to the Name than to God himself. He appears to have a fake quarrel with God. "Why should I care for you " he asks, " when the Name is powerful enough to save the devotee from any calamity in life ? " Similar ideas are expressed by Tulsidaasa and particularly by the saint of Nimbargi in his famous song: " The great Name saves all; the power of the Name is unfathomable." [22]

Kabir brings together the Name, the self and God by stating that the Name of God is

20) PK 183-85 21) MM 321 22) PK 187-88

the oil in which the wick of the self is to be drenched and then ignited by the fire of God. Thus the Name is the material cause and God the instrumental cause for bringing to fruition the spiritual qualities of the self. The world is too much with us. Hence Kabira advises us to forget the world from time to time considering its ephemeral nature, and to keep the goal fixedly before us so as to pursue it relentlessly. When this is done, the aspirant would be able to see the radiant light of God inside the tabernacle of his heart. It is the Name which thus brings together the self and God.[23]

A name is a word and the word reveals its meaning through 'Sphota' according to the Vaiyyaakaranas, and neo-Alamkarikas. The Name is the Naumenon according to Kantian terminology. Thus the name stands as the symbol of the Ultimate Reality. St. John expresses the same idea in other words when he states: In the beginning was the word, and the word was with God, and the word was God.[23]

The relation between Name and Form is a much discussed subject. In the Chandogya Up-

23) MM 195, 222, 400,

anisad (VI. 3. 2) we are told that Being (*Sat*) alone existed in the beginning. Having produced the elements it thought, " Let me enter into them by my self, and unfold both Name and Form. " Thus Name and Form may be considered as the two aspects of the Being.

According to Naamadeva the Name of God is the Form of God and the Form of God is the Name of God. Ekanaatha observes that people vainly busy themselves in wrangling without seeing that the Name of God leads to the Form of God. Raamdaasa advises us, " We must take care that while we utter the Name of God, God's Form is also present before us. Purandaradaasa tells us that the attainment of the spiritual Name of God is co-extensive with the attainment of his Form[24]

Tulsidaasa regards Naama and Rupa as the two attributes of God.[25] It may be incidentally pointed out that Spinoza also uses the same word 'attributes' concerning his Substance. " Thought and extension are the two attributes of substance, but do not constitute the Substance. Similarly Naama and Rupa do not constitute God, but they are the attributes of

24) PK 185 25) PH 145-46

God." According to Spinoza – " Attributes are what the intellect perceives as constituting the essence of Substance." Understood thus, Naama and Rupa are the obverse and the reverse sides of the same coin, or the two different facets of the same diamond namely God.

A further question would be, " Which of the two is greater, God's Name or Form? " Tulsidaasa gives a cautious and intelligent reply:– " To say that either God's Name or Form is greater, is committing a sin. But the philosopher knows in his heart which is greater.[26] Elsewhere he remarks that Naama may be regarded as superior to Rupa, as the latter is depandent upon the Name.[27]

Tulsidaasa further states – He who contemplates on God's Name without thinking as to whether his meditation by means of the Name would ever result in his vision of the Form of God, is superior to the man who meditates on the form of God, because his meditation is Nishkaama. God rushes with greater love to the man who meditates on His name without thinking about His Form.[28] Thus the Name is to be considered not as the means but as the end in itself.

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26) PH 147 27) PH 314, 28) PH 147

Tulsidaasa adds that Naama reconciles the conflict between the Saguna and Nirguna. Just as according to Kant, perception and understanding do not meet without the help of an intermediate imagination, so also, according to Tulsidaasa the apparent conflict of the Saguna with Nirguna cannot be resolved without the office of an intermediary, namely the Name. The Name is the illuminator, the witness and the interpreter between the Saguna and Nirguna. Thus Name serves as a bridge in bringing together the opposite irreconcilables.[29] In Tulsidaasa's Philosophy of Devotion, the importance of the Name of God is paramount. He states that instead of looking upon God as *alaksya* (incomprehensible), it is better to meditate on God by means of His Name; and this name according to him is Raama.

In esoteric books we come across a distinction between *sabija naama* and *nirbija naama*, " Name with a seed, and Name without a seed– a name viable and a name non – viable. From the semantic point of view, we might have names which come laden with meaning, and others which are not so laden – significant names and non – significant names. From the

29) PH 148, 312

point of view of spiritual science, a name might have the highest potentiality of spiritual energy, and another which has no such potentiality. " Kabira tells us that it is only by the Name imparted by a Guru, who has reached the heights of spiritual realisation that we are able to dispel our mental and spiritual darkness.[30] Gurudeva Ranade calls such a Name as " the real atom - bomb of spiritual experience.' It is entirely unique and in a different category altogether.[31]

Should the Name be repeated loudly or silently ? Tulsidaasa insists on loud utterance (*rasanaa japa*), while Kabir recommends *Shvaasa - japa* (repeating it along with breath). Manu has mentioned *upaamshu japa* in which only the lips move. Of course *maanasa - japa* (repetition by the mind) underlies all these three, so far as the fructification of the process is concerned.[32]

It must be noted here that simply a mechanical utterance of the Name of God will not lead one to illumination. There must be a feeling (*Bhaava*) accompanying the utterance of the Name. So accent should be laid on the

30) PH 341 31) PH 347 - 48 32) PH 315

quality of the heart rather than on the utterence by the tongue.[33]

The saints lay down certain Do's and Dont's to attain proper effects through Saadhanaa. Ekanaatha tells us, " In the company of the good we would utter the Name of God. We should never waste our breath and should talk only about devotion and knowledge." Tukaaraama asks us to restrain our desires and to give no room to passions. " We should not waste words but utter the Name " – he says. Kabir exhorts us to concentrate the mind fully on the Object of meditation. He tells us humourously that when an aspirant is sitting up for meditation, his tongue is moving in the mouth, his hand is moving on the rosary, and his mind is moving in all the ten directions. This is only pseudo – meditation. The Hindi saint Rahim says, " The seeker must refuse to admit within his mind any idea except that of God." A psychological help that may be offered in this connection is to draw the mind continually from the periphery towards the centre, until it becomes firmly established in the focus of consciousness. The aspirant must strive hard. No in – action would do, no indifference, no mental

33) PH 349 ·

complacency to allow things to come their own way and in their own time.[34]

There are a thousand and one names of God. It matters not which name we utter. The power of the Name cannot be over – estimated. The saints point out as to how it has been a saviour to the devotees like Vaalmiki, Ajaamila, Dhruva, Prahlaada, Draupadi, Ambarisha, etc. Hence the devotees of God rejoice lustily in His Name.[35] They say that the uttering of the Name of God should become almost a reflex action.[36]

In fine, we can see that Gurudeva Ranade has clarified in English the teachings of the Indian saints in terms of modern thought so that even the West may be able to understand and appreciate the concepts of the East regarding God's Name as the means to Realisation.

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34) MM 223, 320, PH 356–57

35. सततं कीर्तयन्तो मां यतन्तश्च दृढव्रता: ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ Gita IX. 14

36. मच्चित्ता मद्गतप्राणा बोधयन्त: परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ Gita X. 9

PH, 351

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SADHANA – GOD REALISATION

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Sadhana is a means to an end and this essentially presupposes two factors namely the Sadhaka and the Sadhya as it is related to both. It is indeed a bipolar process which unites the Sadhaka or aspirant with the Sadhya or the goal of his aspiration. The different schools of thought have expounded the philosophy of Sadhana in their own characteristic way and have prescribed either Karma or Jnana or Bhakti or Prapatti as the case may be for attaining spiritual perfection.

The school of Visistadvaita advocates the means of Bhakti or Prapatti for attaining the supreme end of life or parama purushartha, which is described as the eternal rapture of divine communion characterised by eternal service to the Lord. According to this school one is required to know precisely five factors before embarking on the road of Sadhana. They are as follows:

1. The nature of Brahman who is the prapya or to be attained.
2. The nature of the soul who is to attain Brahman.
3. The means of attaining Brahman.
4. The obstructions for the attainment of Brahman.
5. The fruit of attaining Brahman.

Sadhana is actually possible and even significant in this school as the reality of the Sadhaka and the Sadhya is well affirmed. The innumerable souls are different and distinct from matter and even the supreme self, though inseparably related to Him as His modes or Prakaras. They are labouring under the real disadvantage and handicap of avidya Karma and are subject to a real state of degradation from which they have to extricate themselves to attain their original status.

According to this school, though Brahman alone is the ultimate Reality it is qualified by plurality. The individual souls and the order of matter though different from Brahman form one with it being its attributes. Vedanta Desika declares

"अशेष चिदचित्प्रकारं ब्रह्मैकमेव तत्वम् । तत्र प्रकारप्रकारिणोः प्रकाराणां च मिथोऽत्यन्त भेदेऽपि वैशिष्ट्यादिणिवक्षया एकत्वव्यवहारः तदितरनिषेधश्च । "

The orders of the Chit and the Achit are real, mutually different and also different from the Supreme Reality. But these two entities are adjectival to the Supreme and cannot exist independent of the substratum. Their very nature, existence, continuity and functioning depend upon Brahman. On the authority of the scriptures Ramanuja enunciates the body – soul relationship between these two entities and the supreme and expounds the fact of their utter dependence on the Lord. This body soul relationship is a spiritual analogy and describes that the existence, continuance, functioning and the purpose af these two entities are derived from the Supreme. This body soul relationship is defined on the basis of three factors:

(1) Brahman is the Adhara or ground.
(2) Brahman is the Niyanta or the ruler.
(3) Brahman is the Seshain or the person to be subserved.
(1) The other two are the Adheya or supported by Brahman:
(2) They are the Niyamya or the ruled.
(3) The other two entities are Sheshas or the subservient ones.

The significance of these three relationships may be noted as follows:

(1) The relationship of Adhara adheya bhava affirms the fundamental principle of our inseparable relationship with Brahman.

(2) The relationship of the Niyantar – Niyamyabhava signifies that Brahman is perfect and exceeds the other two. The world of matter and finite souls depend on the will of Brahman for their functioning.

(3) The relationship of Shesha – Sheshibhava affirms that Brahman is the ultimate object of our attainment and that the sentiment and the non-sentient exist only for the fulfilment of God's purposes.

This concept of Shesha – Sheshibhava thoroughly revolutionises the attitude of the finite self. Though the world of matter and finite Selves are alike subservient to Brahman, the finite self alone is self – conscious and is endowed with the power of reason and freedom of will. He can discriminate the atman from the anatman, discard the latter, free himself from the clutches of matter and follow spiritual discipline for attaining his true nature.

When one realizes oneself, one realizes in full measure the fact of one's subservience to

the Lord, who is one's Sheshin and to whom every other is a Shesha by one's essential nature. Thenceforward he proceeds Godward to attain communion with Him.

The means of liberation are stated to be *two fold* in this school. They are the *Siddhopaya* and the *Sadhyopaya*. The Parabrahman, the absolute of the Upanishads who is the ultimate goal of Humanity is also the siddhopaya or the ever existent means of salvation.

" समस्तपुरुषार्थानां साधकस्य दयानिधेः ।
श्रीमतः पूर्णसिद्धत्वात् सिद्धोपायमिमं विदुः " ।

God is a universal redeemer and an ever existing means of salvation but the natural flow of his mercy is checked at certain times by our Karma of the form of transgression of Divine Laws. God is all independent and His will is supreme but yet he waits for an occasion to rush to the rescue of the soul. He waits for an expression of a desire to be served by finite souls " रक्षापेक्षां प्रतीक्षते. " Thus He is virtually the primary means of our attaining Godhead: One has to choose Him alone as the primary means for attaining the supreme goal of life. Other means like devotion or self – surrender are only means of clearing away the obstacles that withhold this spontaneous flow of divine grace.

"त्राणे स्वामित्वमौचित्यं न्यासाद्याःसहकारिणः ।
प्रधानहेतुः स्वातन्त्र्यविशिष्टा करूणाविभोः ॥"

The Sadhyopaya is two-fold namely Bhakti and Prapatti. God does not thrust His gifts on us irrespective of our desire. He is free from partiality and cruelty and so waits for the expression of an eagerness to be saved on the part of the aspirant for showering His grace and so it is essential that an aspirant should observe some such discipline for winning Divine Grace. Thus Bhakti or Prapatti is a "Sahakarin" or an accessory for attaining salvation through God.

The prominent features of Bhakti-yoga may be outlined as follows:

(1) Bhaktiyoga is different from Samanya Bhakti.
(2) Bhaktiyoga is of the form of intense love towards God and is the same as Vedana, Dhyana, Upasana, of the Upanishads.
(3) Self-realization or Atmadarsana achieved through Karmayoga and Jnanayoga is a prerequisite for Bhaktiyoga.
(4) Bhaktiyoga is an arduous course and is possible for only such aspirants who

are sufficiently evolved.

(5) The supreme is to be meditated upon by the aspirant as his innerself or Antaryamin.

(6) Self-surrender at the feet of the Lord is essential for the commencement as well as perfection of Bhaktiyoga.

The disqualifications for the adoption of Bhaktiyoga such as a thorough knowledge of the sastras relating to the philosophy of Karma, Jnana and Bhakti, ability to perform all that has been ordained in the Sastras, Satvic Patience to wait for any length of time, till all the sins of Prarabdha Karma are exhausted, for the fruitification of Bhaktiyoga, and the Shastraic disqualifications of birth etc., are the qualifications for performing Prapatti or self-surrender at the feet of the Lord for spiritual perfection. The essential requirements of prapatti are threefold. They are:—

(a) A knowledge of thc nature of relationship between the Jivatman and Paramatman.

(b) Akinchanyam or want of ability for adopting any other means.

(c) Ananyagatitvam or a determination not

to seek refuge with any one other than the Supreme Being.

This Prapatti stands as a substitute to Bhakti and guarantees the Lord to one and all without any restriction. It preserves in itself all the essentials of Bhaktiyoga without its hard conditions. It has a universal appeal and is powerful enough to avert all hinderances. It is to be observed only once for one thing and is an easier means than Bhaktiyoga.

The principle of self-surrender or Prapatti is expounded by the scriptures as the only way of attaining the Lord. The scriptural statements such as

'वयमिन्द्र त्वायव:', 'त्वमस्माकं तवस्पसि',
'श्रियेतेपादा दुव अभिभिक्षु:', 'अयामि ते नमउक्तिं जुषस्व', दैवीं नावं स्वरित्रामनागसां अस्त्रवन्तीं आरुहेमा स्वस्तये' "भूयिष्ठां ते नम उक्तिं विधेम', 'त्यागे नैके अमृतत्वमानशु:', 'तस्मान्न्यासमेषां तपसामतिरिक्तमाहु:', 'मुमुक्षुर्वै शरणं अह प्रपद्ये', 'इन्द्रं शरणं प्रपन्नोऽभूव', मामेव ये प्रपद्यन्ते मायां एतां तरन्ति ते' and others

ordain prapatti or self-surrender as a means of spiritual perfection. This doctrine of self-surrender had an unbroken tradition and Ramanuja gave a reorientation to it by clearly describing it as a direct means to spiritual emancipation.

The most significant passage in the whole of Gita, is the 66th verse of the 18th chapter. Lord Krishna exhorts Arjuna to resort to Him alone for refuge renouncing all Dharmas. This verse runs as follows:—

" सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामिमा शुचः ॥ '

The philosophy of Sadhana in the school of visistadvaita has unfolded on the basis of this invaluable passage which enshrines the wisdom of the mass of scripturcs.

Bhagavan Ramanuja has given a two fold interpretation to this passage in his Geetha Bhashya and has given a third interpretation in his Sharanagathigadya.

Ist interpretation:

1) The term Dharma means according to Gita, Karma, Jnana and Bhakti, which are the ways of realizing the supreme God. Renouncing them or परित्याग is again according to the Gita, practising them with satvic renunciation. One should give up the egoistic idea of doership in these. The three fold renunciation namely " कर्तृत्वत्याग " " फलत्याग " " सम्बन्धत्याग " should be followed:

The meaning of resorting to God alone as the sole refuge is to consider Him as the ultimate doer, enjoyer " परमकर्ता, परमभोक्ता." So one has to contemplate according to this that the Lord alone is the doer of all deeds, the object of all worship and the sole end of all endeavours and the sole means of attaining Him.

Such devotee will be freed from all obstructions that have stood in the way of his realization. God assures that he would free him from all obstructions of attaining the Lord – " प्राप्य-विरोधिऽ." – Arjuna is asked to give up all despondency and grief due to insurmountable hinderances for the attainment of the Lord.

This interpretation signifies that (1) one should perform in the prescribed way all the dharmas of the form of Karma, Jnana and Bhakti, (2) one should observe them with Satvic renunciation, (3) one should take refuge in the Lord as both the prapya and the Prapaka and (4) the Lord would free such an aspirant from all kinds of sins that are obstructions to His attainment.

2nd Interpretation: The awareness of the Presence of the overwhelming sins that hinder

the emergence of Bhakti in one is the basis of this interpretation. The obstructions to the commencement of Bhaktiyoga can be cleared only by surrender to the Lord. The inexhaustible mass of sins cannot be destroyed or expiated without the grace of the Lord. Here Sarvadharman Parithyajya " means the abandonment of the practice of dharmas like Chaandrayana, Agnistome and others that are to he performed for the clearance of one's sins to commence Bhaktiyoga. One should seek the Lord Himself for freeing him from such sins. Then the Lord assures him that he would liberate him from all sins that prevent him from taking to the path of Bhakti.

The following points are to be noted :

(1) The aspirant feels utterly unworthy of embarking on the path of Bhaktiyoga on account of the inexhaustible store of sins amounted from beginningless times.

(2) The Dharmas mentioned here are those that are prescribed as expiations of great sins that are hinderances to the commencement of Bhaktiyoga.

(3) The sins to be cleared are those that are obstructions to the beginning of Sadhana

or Upaya and not for the attainment of the Lord.

(4) This surrender enables the Sadhaka to commence the spiritual discipline of Bhaktiyoga.

*III*rd *Interpretation*: Ramanuja gives another interpretation to the same verse in his Sharangathi Gadya - "सर्वधर्मान्," here means the practice of Bhaktiyoga. One who is lacking in that essential knowledge and ability to follow the path of Bhaktiyoga is exhorted here, to give up Bhaktiyoga and choose the Lord alone instead, in its place, to gain his object of attainment. He is asked to throw away the burden of his protection on the feet of the Lord and be freed from that burden. An assurance is given by the Lord that all obstructions for His attainment would be cleared by Him alone.

According to this interpretation self-surrender is a direct means to God-realisation.

Self-surrender has a three fold role according to the above interpretations.

(1) It enriches and completes Bhaktiyoga.
(2) It is a means for generating Bhaktiyoga.
(3) It is even a *Substitute* for Bhaktiyoga and is a direct and principal means of liberation.

Here the principle of self-surrender is the same and it serves different purposes in different contexts.

The Three mysteries or Rahasyas of Srivaishnavism the mula mantra, the Dvayamantra and the charama shloka imply prapatti or self-surrender. These are the three MAHAVAKYAS of this school. The Dvaya and the Charama shloka are the extension of the first, the mula mantra. The Pranava in the mula mantra affirms that the Jiva is entirely dependent upon the Supreme Being. The second word "Namah" signifies Sharanagathi. This one word signifies the entire wisdom of Vedanta as it prescribes the self-offering of the Jiva to the Paramatman. The third word " Narayana " relates to the Supreme Brahman, who is the ground of all existence, who is immanent in one and all, and to whom the soul is to be offered.

The former part of the Dvaya mantra prescribes the means of self-surrender explicitely and the latter part indicates the supreme Lord as the goal of attainment. The quintessence of this sacred mantra is – " I take refuge in the two holy feet of Sriman Narayana, the Lord of Sri for attaining the eternal service at the feet

of Sriman Narayana." The Charama Shloka contains three sentences. The first sentence enjoins the means of self-surrender to be adopted. The second sentence signifies the fruit of Prapatti and the third sentence relates to the conduct of one after prapatti.

Prapatti is called " षडंगयोग " as it comprises of six factors of which one is the main and the others are the accessories. They are:

(1) Will to do that which is agreeable to the Lord.
(2) Will to avoid all that displeases Him.
(3) Feeling of utter helplessness.
(4) Supreme faith in the Lord.
(5) Seeking His protection.
(6) Surrender of the self.

The first two result out of Seshatva Jnanam. The Third factor is an essential condition for Prapatti. The feeling of helplessness makes the aspirant abstain from seeking any means other than God for attaining his goal. This heightens the compassion of the Lord.

The Fourth condition is also essential for prapatti. Without absolute faith prapatti be-

comes a show and proves ineffective. Supreme faith : (1) leads one to the observance of prapatti without having any doubt whatsoever and (2) frees one from all cares or anxieties after prapatti. The fifth one also is essential as one has to seek actually Divine Mercy. Protection can be given only when it is sought. The last is the most important one without which surrender cannot be complete. One should actually offer oneself to the Lord to be saved.

Prapatti is in fact the living religion of Srivaishnavism today. Prapatti is within the competency of one and all and hosts of aspirants observe this either directly or through the mediation of their preceptors. Ramanuja preached and practised prapatti and threw open the gates of emancipation through it to all humanity irrespective of any conditions of birth or attainments. The path of prapatti has been honoured by all followers of Ramanuja.

It may be pointed out in this context that the Pancharatra agamas have worked out the minute details of prapatti and have glorified the same. The Tamil songs of the Alwars have enshrined this supreme truth of prapatti and

have prescribed it as a sure means of attaining the Lord.

Vedanta Desika has expounded the philosophy of prapatti in his magnum - opus the Rahasyatrayasara and the Nikshepa Raksha and has convincingly answered all objections raised against prapatti. In the Svanishtabhi jnanadhikara of the Rahasyatrayasara, Desika has marvellously described the disposition of a person who has observed prapatti at the feet of the Lord.

The effect of a genuine performance of prapatti on the prapanna will be wonderful. (1) The prapanna entertains no doubt, regarding the fruit of his prapatti. (2) He will be free from all fears and anxieties he had before. (3) He will discard all other ends of life. (4) He will reflect upon the glory of the Lord whom he would worship through all his duties in life. (5) He will avoid even the least offence to any one.

A person who is steadfast in the true knowledge of the reality will have the foilowing marks:—

(1) He would be free from sorrow even when he is abused by others as he feels that it never relates to his essential nature.

(2) He would pity even those who abuse him and thus do harm to themselves.

(3) He would be grateful to those who abuse him as they would remind him of his limitations.

(4) He would rejoice that he is exhausting the store of his Prarabdha Karma.

A prapnna who is steadfast in his means of liberation will have these signs:—

(1) He realizes that God alone is his protector and never any one other than Him.

(2) He never entertains fear or anxiety even when he is confronted with causes of fear.

(3) He should have supreme confidence in the Lord whom he has chosen as his Upaya.

(4) He should give up all further efforts to save himself when once he has entrusted the Lord with his care.

A prapanna is steadfast in his purushartha if he has the following signs:—

(1) He would have no attachment towards the maintenance of his body as it is subject to his past Karma.

(2) He would be convinced that nothing would happen except according to the will of God.

(3) He would experience such things which are not opposed to Dharma and that come to him by the will of God.

(4) He would neither be elated nor depressed upon his gaining or losing something in this world as they are the consequences of Karma.

(5) He would have an intense yearning to serve the Lord according to his essential nature.

The actualisation of Prapatti rests on the fact of " Mahavisvasa ' or supreme faith and it is not easy to be blessed with such unshakable faith in the Lord. " उपाय: सुकर: सोऽयं दुष्कर: दच मतं मम ". So it is described that it is rare to find one who has such faith in the Lord. Prapatti is even defined therefore as " Visvasa " – " प्र त्ति: विश्वास: "

It is assured that a prapanna would be blessed with the eternal vision of the Lord at the end of his life and is not required to be born again and again in this world as in the case of an Upasaka. The soul co-exists with the Lord for all time to come enjoying His communion in the Divine region of Vaikuntha. This attainment of Godhead is the Summum Bonum which is signified as ' Sayujya '.

GOD-REALISATION
SADHANA AND EFFECTS.

S. D. Gokhale.

Sangli

आस्तेदेशिक चरणं । निरवधिरास्तेतदीक्षणे करूणा ।
आस्तेकिमपियदुक्त । किमत: परमस्ति जन्मसाफल्यम् ॥

The great Shankaracharya says " The sacred feet of my master are ever over my head. His eyes teeming with compassion are centred on me. Besides he has blessed me with certain significant words of initiation. What else is required for the ultimate beatification of my soul or life in the existing Human Frame?

Swami Ramdas compares the dawn of Self-realisation in an individual to the operation of sowing seeds at the hands of a competent Authority in a fertile soil for the rearing up of prolific growth of an enormous yield from year to year. The soil should be fertile, the operator must be a competent Authority, the seed ought to be full grown, rains should be enough for the rearing up of the crops. Growth of shrubs etc. ought to be carefully weeded out so that noth-

ing else but the seeds sown ought to grow. Even after the reaping of crops, preparation ought to be made for the next year's plantation.

Blessed are those that are pure at heart for they shall see God, says Jesus Christ. This purity of heart in any individual is just like the fertile condition of the soil.

Now before we proceed further, to discuss how with the help of this purity of heart or Satwa quality, one can be blessed with the vision of the Lord, it will not be out of place here, if a little digression is made to have the genesis and an analysis of the human machine placed at the disposal of the human beings by Providence.

It is the Brahman, the absolute eternal infinite substratum that pervades the whole universe. The Brahman, with the help of the Maya or Prakrati, had the desire to become many in the form of the several manifestations or creations in general. These creations are both animate and inanimate.

Amongst the animate, on top of them all come the Human beings, a highly evolved unit

comprising in a nut shell all the forces in the infinite Brahman in a miniature form. And hence it is, that the Human being alone is capable of establishing its identity with the Infinite Brahman, in the long run by practising yoga.

The composite Human Frame, when analysed, splits itself into the following several parts. We have the human frame with the limbs, the mind, the intellect and the inherent spirit not only merely controlling the entire frame, but identifying itself, due to egoism, with the machine itself.

This is perfect evolution of the Human being. And then begins the Involution or return journey leading ultimately to the isolation of the inherent spirit from the shackles of the composite frame and final immersion in the Infinite Brahman.

And the sixth chapter of the Celestial song, Shrimad Bhagavadgita, deals in a concise and precise form with the actual practice necessary for the attainment of the aforesaid liberation of the inherent spirit from the bondage of the cycle of births and deaths. And, it may not be inconsistent, if we call this practice as the

Rajayoga of Patanjali as styled by Swami Vivekanand.

Swamiji in his first steps, narrates the story of a minister, to illustrate the working of the Rajayoga in the human machine. The story runs thus:—

There was once a minister to a great king. He fell into disgrace. The king, as a punishment ordered him to be shut up in the top of a very high tower. This was done and the minister was left there to perish. He had a faithful wife, however, who came to the tower at night and called to her husband at the top to know what she could do to help him. He told her to return to the tower the following night and bring with her a long rope, some stout twine, pack thread, silken thread, a beetle and a little honey. Wondering much the good wife obeyed her husband and brought him the desired articles.

The husband directed her to attach the silken thread firmly to the beetle and then to smear its horns with a drop of honey and to set it free on the wall of the tower with its head pointing upwards. She obeyed all these instruc-

tions and the beetle started on its long journey. Smelling the honey ahead, it slowly crept upwards in the hope of reaching the honey, until at last it reached the top of the tower, when the minister grasped the beetle and got possession of the silken thread. He told his wife to tie the other end to the pack thread. He repeated the process with the stout twine and lastly with the rope. Then the rest was easy; the minister descended from the tower by means of the rope and made his escape.

In this human machine or the body of ours the breath motion is the silken thread. By laying hold on and learning to control it, we grasp the pack thread of the nervc currents and from there the stout twine of our thoughts and lastly the rope of Prana, controlling which we reach freedom.

Now after having traced the genesis and analysis of the Human Frame, we shall deal with the necessity of an healthy seedling.

In the 17th chapter of the Bhagavadgita, the Lord says to Arjuna, so far I have explained to you the indications of Rajas and Tamas Gunas, only to impress upon your mind the

excellence of the Satwa Guna. Please therefore avoid the other two and follow the Satwa alone for your eternal welfare. Perform all your duties, sacrifices etc. with the aid of this Satwa Guna and that will facilitate your return journey to the Infinite Brahman. When the sun shines, nothing can remain hidden from sight; similarly, there is nothing in the world which can not be achieved with the aid of the Satwa attribute.

Though this is the dominating action of the Satwa Guna, still ultimate achievement of the Eternal Bliss stands in need of something else in addition to the Satwa Guna. This something else, if it could be available, then it will serve as a free passport to the Gateway to Providence instantaneously. To illustrate this statement the Lord says " Gold is gold no doubt, yet when the king's insignia are impressed upon it, it sells in the market immediately.

We have filtered water, sweetened with ice and auroma, no doubt; yet it will attain sanctity when it comes in contact with any sacred deities of worship. Rivers howsoever large they may be, yet they can have access to the ocean, when they gain contact with the Ganges.

Similarly duties discharged with the help of the Satwa attribute will lead on unhindered to the Gateway of Providence only when the requisite deficiency is adequately supplied on the way.

ॐ तत्सदिति निर्देशो ब्रह्मण: त्रिविध:स्मृत: ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिता:पुरा ॥

" OM TAT SAT " is the three syllabled symbol indicating Brahman. And it is this symbolic expression that has given rise to the Brahmins, Vedas and the sacrifices. And this three syllabled symbol is the deficiency.

The Infinite absolute substratum, the Brahman having no beginning and which is the source and support of the entire Universe, is designated by a three syllabled name 'OM TAT SAT'. The Brahman has in fact neither any name nor any category; yet the Vedas have conveniently adopted this suitable sign of three syllabled symbol to locate the Brahman enveloped in the Darkness of Ignorance. A newly born babe has no name; yet it responds to the call when its Baptised name is sounded in its ears. Similarly the utterance of this three syllabled symbol OM TAT SAT is bound to evoke response from the Brahman, in the case of persons, who are afflicted by the miseries of worldly life and are

eager to seek redrese at the hands of a competent Authority.

The Vedas have invented this symbol to evoke response from the tongue-tied Brahman and establish union with Him i. e. the Almighty Lord.

The invisible Brahman, thus eagerly and anxiously implored by the Devotee with the aid of this symbol, manifests Himself before the eyes of the seeker.

On the hill-top of the Vedas, there is a small town of the Upanishads and those that are seated in a line with the Brahmadeo himself in the Audience Hall of this town are in the know of or in the possession of this secret symbol.

Be it so. Brahmadeo himself was enabled to carry on his task of creation on the strength of the single utterance of this secret symbol.

The Lord says, before the creation of the Universe, Brahmadeo, the first offspring of the Lord, was absolutely mad. He neither recognized his parent, the Almighty Lord, nor was

he able to carry on the task of creation entrusted to him. He was therefore initiated with the secret symbol and having concentrated on the same, he instantaneously recognised his parent and simultaneously carried on his task of creation of the Universe. Such is the powerful influence and magnetic action of the secret symbol.

Thus, the first offspring of the Infinite Brahman is Brahmadeo himself. He was mad and would not recognise his parent, nor was able to carry on the task of creation entrusted to him. He was therefore initiated with the secret symbol " OM TAT SAT " by the Almighty Lord himself and that was handed down by Brahmadeo from generation to generation to the mystics and saints since creation. And therefore this is the link or secret symbol which will ultimately lead on to the Eternal Infinite on the return journey of the beings in the world or in other words in the process of Involution. Thus the deficiency is explained which is the heart of the Celestial Song – Shrimad Bhagavadgita-leading to the final immersion in God. And this is the discovery of the Vedas.

Saint Dnyaneshwar says " Salvation is not far from him whose only care is to nurse this Satwa faith.

Let him not personally be conversant with the sacred scriptures, nor be he capable to understand the Doctrines or rulings of the scriptures by himself. If however with the utmost Satwic faith he scrupulously cares to follow the foot-steps of those who, being themselves adept in the scriptures, observe their rulings to a letter, without swerving either to the right or to the left, he is bound to receive the same rewards, which shall be shared by the learned persons themselves.

To sum up, the aspirant must be pure at heart i. e. charged with the Satwa quality to the utmost. There must be a competent Authority. And the initiation of the aspirant ought to be at the hands of the competent Authority.

Equipped with this blessing from the master, the aspirant must be ever alert to listen to the teachings of the scriptures which amounts to the supply of rain water to the fertile soil in which the seed is sown. And now remains the most important factor viz. that of meditation which amounts to removal of the weeds or unwanted growth of shrubs etc. And this process of meditation ought to precede as well as follow

the dawn of Self-Illumination. Because according to Swami Ramdas it is not enough, you get food this day, you must make provision for the morrow also.

MEDITATION

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।
उपविश्यासने युञ्ज्यात् योगमात्मविशुद्धये ॥१२॥
समं कायशिरोग्रीवं धारयन् अचलं स्थिरः।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

An aspirant should first of all select a sanctified place, either a math or a temple or a sanctuary, for practising penance. He must arrange a very comfortable seat for himself, which should be neither too low nor too high, just befitting himself to be seated for a considerable length of time without discomfort and where concentration on the name of the Lord will continue uninterrupted. The seat should preferably consist of the skin of a deer with kush grass spread evenly underneath, with a newly washed white clean peace of cloth as a soft and smooth cover.

The aspirant should occupy such a seat from day to day and then practise yoga for self purification, with the mind perfectly concentrated and the senses perfectly under control along with all the other ingredients of the Chitta.

The Vertebral column with the Sacrum portion, neck and head portion ought to remain in a perpendicular posture steady and without any movements. The eyes should be focussed on the tip or top of the nose, without any deviation towards any or all the surrounding sides or directions.

N. B. While commenting on verse No. 12 Saint Dnyanadeo classifies the disciples into two categories as under:—

There are some, who immediately after initiation by the master, are blessed with the Sun of realisation, whereas there are others who have to persevere for the attainment of their desired goal. And that depends upon the intensity and veracity of their exertions coupled with faith.

The disciple, after initiation with feelings of extreme faith and reverence for the master

must realise the experience accruing from the blessings of the master.

When the disciple, thus fully and feelingly remembers the name of the Lord as communicated to him by the master, he is overwhelmcd with emotions of piety and tears of joy trickle down from his eyes, dissolving the egoism ruling over the mind of the devotee. The devotee then forgets the sense-objects, forgets his senses which automatically lose their uneasiness, and his mind lies drowned deep in the recesses of his heart. The devotee thus experiences his unity with the Absolute. Filled with these emotions and enlightened with the light of knowledge, he takes his seat on the Asana, when he forgets his imprisonment in the body cover and experiences his oneness with the Universal Soul surrounding him.

In short, he enjoys the fruit of his perseverance and attains the extreme Iimits of the yoga he is practising. In fact nothing remains to be achieved thereafter. Instances of such disciples are very few and far between like the Saint himself or the grert Adya Shankaracharya and the like.

However there are others who can not get such experience all at once and they have to

carry on their practice of meditation from day to day until at last they are able to reach the final destination. These are classed in the 2nd category by the Saint. And majority of the aspirants belongs to this class.

A word about the Asana itself will not be out of place here. Saint Dnyanadeo recommends a seat which is separately described by the Adya Shankaracharya also in his Yoga-TARAWALI as under:—

जालन्दरोड्याणनमूलबन्धान् ।
जल्पन्ति कण्ठोदरपायुमूलान् ॥
बन्धत्रयेऽस्मिन् परिचीयमाने ।
बन्धः कुतो दारूणकालपाशात् ॥५॥

The human frame in this posture remains locked up in three places viz the neck, thorax and the anus. And the machine thus locked up stands as a challenge against the attack of even the Lord of Death for the time being.

Yet apart from its value as a means of Self-realisation, its adoption even for ensuring physical fitness, is unsurpassed. The practice of this posture of Asana induces sound sleep and its adoption can not be exaggerated as a panacea for general cure and upkeep of the human frame.

The Asana or seating posture for meditation as recommanded by Saint Dnyaneshwar, can be described as under:—

(i) The posterior end of the right foot (the heel) should, as a fulcrum, rest under the suture or median ridge indicating the position of the scrotal raphe, midway between the scrotum and the anus.

(ii) The median malleolus of the right leg and the dip below it should serve as sockets for the lateral malleolus and the dip below it of the left foot.

(iii) Thus the Human Frame will rest on the two knees in front and the heel of the right foot behind.

(iv) The palms of the two hands should rest on the respective knees.

(v) The two shoulders will appear to have been raised a little higher so that the chin can be made to cover the throat and reach the Upper end of the sternum.

(vi) The testes in this position are automatically drawn upwards from the scrotum.

(vii) The breathing in and out should be regulated at proper intervals.

(viii) The name of God or the syllable "OM" should be linked to the breath either way.

With due deference to this posture in the case of a buoyant aspirant Shri Shankaracharya says, ultimately the name of the Lord ought to be sung without interruption.

नित्याभ्यासादृते प्राप्तिर्नभवेत् सच्चिदात्मन: ।
तस्मात् ब्रह्मनिदिध्य सेत् जिज्ञासु: श्रेयसे चिरम् ॥

The Lord will manifest Himself before you only when there is uninterrupted practice of the yoga. Hence, says Shri Shankaracharya, an expectant aspirant ought to meditate on the name of the Lord for all the time.

And as regards the posture he advises that position which will facilitate the singing of the name of the Lord without interruption. Any other posture will only deprive you of your concentration on the name of the Lord.

सुखेनैव भवेद्यस्मिन् अजस्त्रं ब्रह्मचिन्तनम्
आसनं तद्विजानीयात् नेतरत् सुखनाशनम् ॥

This is the means to attain the end.

So far we have discussed the thesis of God manifestation and the means to achieve the end. Now we indicate in brief the effects on the person of the aspirant during the process of meditation until he reaches the end of his journey and after.

Now this journey is described in three stages viz God-realisation, God-intoxication and God-immersion by the Celestial Song-Shrimad Bhagavadgita and other Upanishads:

तत्त्वमसि; अहं ब्रह्मास्मि; सर्वंखलु इदं ब्रह्म.

And the last stage is described as under:—

"The YOGIN returns to the original abode from which he has sprung up."

॥ योगी परं स्थानमुपैति चाद्यम् ॥

The order of the Creation or the world is described by Saint Dnyanadeo as under:—

What is born is bound to perish; and the same again takes birth in a cyclic order, just as a water wheel rotating on its axis, filling jugs of water, emptying them and refilling them in turn in a cyclic order.

Now an aspirant who has started on his journey and meets with death before he reaches the destination, takes birth in a family of very pious and pure souls or in the family of those that have accumulated their fortunes for generations together. And thereafter he brings his onward march from where he had come to a stand-still in his previous birth.

Thus even when he is quite young or rather yet a child, the spring of knowledge jets out from him just as light springs forth before the Sun begins to shine on the horizon. And even when the milk teeth are yet to drop away, he becomes gifted with omniscience. His mind becomes suffused with the omniscient condition and for the mere opening of the mouth, the tongue voluntarily gives out all the sciences automatically.

Besides his intellect becomes sharpened enough even to penetrate the most abstruse problems or even those which could not be grasped without the guidance of the master himself. In short he appears to be the personification of the practice of yoga itself. And the very condition of trance or Samadhi seeks shelter under his auspices.

And even though his body cover is yet hanging loose around him, he appears, as if already drowned in the Absolute Substratum, the Brahman, which is the origin as well as the dissolution of the Universe. And this is nothing but the autobiography of the Saint Dnyanadeo himself.

There are individuals practising penance. There are others who seek after knowledge to

find out the truth. There are still others who stick to their legitimate duties and performances. But a yogin excels them all in his achievements. The yogins in their achievements excel all others no doubt. But they plunge in me, says the Lord, and lose their separate entity all at once.

Still amongst such yogins, there are others who instead of losing their separate entity at once by merger, prefer to be still devoted to me with unflinching faith and with their minds in absolute union with me. And I hold the latter in high esteem, because they make conversation possible with me by their separate entity and the Lord says, further allow me to share in their beatification.

This is the climax of the effects of Self–realisation on the person of the aspirant or yogin.

It may not be out of place to describe a few experiences when the aspirant starts on his long journey, to assure him from time to time that he is proceeding on the right track.

The Adya Shankaracharya says, a sadhak or aspirant at the beginning must exert himself

vigorously to achieve the ANAHAT NAD or sound; and when once he has this accompaniment, he gets encouragement to proceed on his journey by linking the name to the tune of the sound. And then every thing becomes automatic.

Thus the seeker or aspirant starts his practice on the lines already laid down and gradually gains perfect control over his mind and obtains the peace of mind, which is the characteristic of the Absolute Substratum and an aspect of the Lord himself.

When he is proceeding on this right track all his sins are washed off by the advent of Self-realisation and then he eats the pleasure ensuing from the touch of the Absolute Substratum, with intense delight.

The attitude of the aspirant in worshipping the Almighty Lord should be as under says Shri Shankaracharya in the Soundarya Lahari.

" The true spirit of worship is the sacrifice, the entire effacement of the sense bewitched self, along with its desires and cravings, until the soul learns completely to confide and joyfully to possess its all in God. Man's career

in life ought to be like the Railway journey of a little child, with no ticket to purchase, no berth to reserve, no luggage to book, no provisions to carry, seated on the mother's lap, nourished in the mother's bosom, secure in the mother's arms, restful under the mother's smiles, the darling cherub is conveyed to its destination enjoying the freedom from care, that a sage would covet, and commanding a solicitousness and attention which a prince would envy. Truly the full formation of this child spirit is the perfection of the sadhana of worship."

Lastly says Shri Shankracharya on another occasion as under:–

आनन्दाश्रुभिरानोति पुलकं नैर्मल्यत:च्छादनम् ।
वाचाशंखमुखेस्थितैश्च जठरापूर्ति चरित्रामृतै: ॥
रुद्राक्षैर्मसितेनदेववपुषोरक्षां भवद्भावना ।
पर्यंकं विनिवेश्यभक्तिजननी भक्तार्भकं रक्षति ॥६२॥
शिवानंद लहरी

A nursing mother gives a hot water bath to her infant, then dries up its wet body with a towel; and then allows the infant to suck up her breast, smears it afterwards with a rosy powder, then puts it in the cradle and lulls it to sleep.

The true spirit of Devotion will similarly protect you if you allow yourselves to be an infant to the mother Devotion in the following manner.

The Devotee is filled with all the eight Satwa qualities and tears of joy gush out from his eyes. His heart is pure. During the process of meditation he allows himself to listen to the stories of Saints, has a genuine spirit of renunciation, is filled all over with the feelings of intense Devotion to the Lord and thus is lulled to sleep in the cradle of final beatification.

—ooOoo—

GOD-REALISATION: SADHANA AND EFFECTS KARMA-YOGA AND GOD-REALISATION: ITS EFFECTS.

By-Dr. Smt. C. A. Hate.

The subject for today's consideration is Karma-Yoga as related to God-Realisation and its effects. In other words if God-Realisation is one's aim in life, whether Karma-Yoga will lead to it or in supercession to or, in addition to it, some other way or path is necessary to attain the goal. So between Karma-Yoga and God-Realisation, it is the latter which is more important.

Students of philosophy and religion are aware that the living religions except perhaps one, agree that God-realisation is the goal to be achieved by one and all either in this life or lives to come. The question whether a human being has only one life or he has to pass through a cycle of births and deaths is a controversial one and for the present we shall leave it aside. Apart from this, ideas differ as to the very concept of realising God, nay, in the present day world the existence of God Himself is being questioned.

There have been atheists throughout human history but the present tendency is to rely more and more on science and scientific methods or on isms. Man no no doubt is rapidly surpassing the bounderies of knowledge at a tremendous pace. Because of this evolution, he will one day be in a position to master the secrets of nature, they say. But will not there remain something unfathomable, still to be known, beyond man's efforts and power to comprehend fully ? That is a moot point for the scientists to answer.

There is another class of intelligentsia who agree with the theory fo evolution, at the same time vaguely feel that there must be some supra-Power ruling the universe. They however, are in a fix to prove Its existence because they solely depend upon the faculty of reason. This faculty is no doubt helpful in the search of the ultimate Reality. Plato and Aristotle depended on Reason. But there is a limit. As Acquinas says, ' reason can infer that God is the creator, it cannot discover Three–in–One.'

Instances are not lacking, wherein people, atheists or agnostics in the beginning, have turned definitely towards God, may be due to

some unavoidable calamity or sudden awareness of human limitations. They come to a stage when they feel that dependence on this Universal Power is to their ultimate good. These people may be classed as ' Arta. '

The question thus arises whether the existence of Reality can be proved in such a manner as to satisfy the scientific bent of modern mind. The answer is I believe, in the affirmative. It is *Mysticism.* Various definitions of the word mysticism have been attempted. One definition is, it is " science of ultimates.. ...the science of self–evident reality..." (Evelyn Underhill, p. 25). Just as in other sciences, some hypothesis is taken and by various experiments, its truth or otherwise is proved, similarly if man assumes that God is the Prima Cause and final stage of cosmic process –प्रभव: प्रलय: स्थानम् (Bhagwadgita IX. 18) and follows a certain process of meditation, he is sure to confront or encounter with the Divinity. The Reality will reveal itself. That is why Bhausaheb Maharaj told an amataur agnostic youth to get initiated even though he had no belief in God. " How can you believe God, when you have not seen him ? Try this method of ' Namasmarana ' for two years. If at the end of that period, you are satisfied, you

will not swerve from the path even if anyone asks you to do so. If on the other hand, there is no satisfactton, you will not follow the path even if asked to do so !" What a rational answer !

Gurudev Ranade in the very first chapter of his classical work affirms that, "the Upanishads, might harmoniously synthesise the claims of science and Philosophy and Religion, so that our philosophical view of reality may not be disturbed but may only be supported by the advance of modern science and both our scientific and philosophical views be made to redound (contribute) in such a way to the glory of God..." (A Constructive Survey of Upanishadic Philosophy – R. D. Ranade, p. 2.). So there is no contradiction between mysticism and science. On the contrary, they may be synthetically brought into the service of the Almighty, provided–and this proviso is basically important – one is inclined to turn to the path of God with unbiased mind.

If God is, He can be realised and it has been realised by the mystics. But what exactly is meant by God–realisation ? Students of philosophy are fully aware of what it means, at least intellectually. A few amongst those who

are assembled here, were fortunate enough to associate themselves with either Shri Amburao Maharaj or Gurudev Ranade, can apprehend to a certain extent the state of God-realisation in the personality of these two saints. However, let us try to be exact rather than have vague notions about the same. Besides it is necessary before we discuss the pros and cons of Karma-Yoga as a way towards the end of God-Realisation.

In Bhagavadgita this state is described as ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् (XVIII-55) " thus knowing the life in principle, he enters in me. " So the individual self *entering* into Universal Self, is the union with God or God-realisation. An anonimous writer (Dyouisius the Areopajait, nickname: 6th century, influenced upto 17th cen.) says in The Epistle of Prayer (p. 88) " what manner of workıng it is that *knitteth* man's soul to God, and that maketh it one with Him in love and accordance of will, after the word of St. Paul, 'he is one spirit with God.' "

Or as Gurudev Ranade concludes in the words of Kant, " I, AS MAN, AM MYSELF THIS BEING " (R. D. Ranade, The Bhagava-

dgita: Philosophy of God–realisation, p. 296). Modern writer puts in the following words: " It is often taken to be a confrontation or encounter with the divine source of world's being and man's salvation. There must be a unifying vision, a sense that somehow all things are one and share a holy, divine and single life, or that one's individual being merges into a ' Universal Self ' to be identified with God or the mystical One (सोऽहम्). "...the intense and joyous realisation of oneness with, or in the divine, the sense that this divine One is comprehensive, all embracing in its being." (The Encyclopedia of Philosophy, Vol. 5 p. 429,- 1967).

And this realisation is to be achieved by surrendering one's self. तमेव शरणं गच्छ सर्व भावेन भारत । (B. G. XVIII. 62). This is the ultimatum of Shrikrishna to Arjuna at the end of the long discourse between the two. The act of surrendering for an aspirant is not a momentary action as happens in war when truce is declared between two warring parties. It is a mental process from moment to moment of one's life.

Being a mental process, the surrendering of one's self requires not only dedicating one's ego but all the faculties of the mind. What Gita

says: मय्यर्पित मनोबुद्धिर्मामेवैष्यस्यसंशयः। (B. G.VIII-7). But mind is such a complex structure ! Kant maintained that the mind must be regarded as a structure regulated by principles of its own activity. There are many theories about this activity of human mind. But "The fact of the matter is that there does not as yet exist a very satisfactory account of our concept of the mind." (Encyclopedia of Philosophy Vol. 5 p. 337). Let us try to understand its activity step by step. We receive continuous stream of impressions through our senses during our waking state. Either they are passed over or sorted and some decision is taken. Through this decision, action is executed. According to a psychologist, Feniehel (1945), "The prerequisite for an action is, besides mastery of the bodily apparatus, the development of the function of judgement. This means the ability to anticipate the future in the imagination by 'testing' reality, by trying in an active manner and in a small dosage what might happen to one passively and in an unknown dosage. This type of functioning is in general characteristic of the ego." So an individual makes some judgement as to what may happen to oneself and then performs an act. This judgement as prerequisite of an action is intentional according to

another psycologist. Franz Brentano claimed ' that mental phenomena have content or contain object in themselves, whether or not such content or object actually exists.'

Since an individual commits an action with some intent, how can the sole and all exclusive intent be the realisation of God ? Let us see how Karma-Yoga fulfils this test.

We are all aware that during the time of he Vedas and Brahmanas, performance of sacrilce and ritual par excellence was considered as all important to attain the heaven. (Purva Mimansa, Jaimini). Whatever may be the intention, the deed itself was of utmost significance (Sat, Brahmana, I. VI. 3. 8.). When the idea of ऋण or debts to ancestors etc. developed, performance of one's duties so as to repay these debts, was emphasized. It was at the time of Upanishads only that God-realisation was pointed out as the ultimate goal in one's life. आत्मा वाऽरे द्रष्टव्यः, श्रोतव्यः, मंतव्यः निदिध्यासयितव्यः (Brihadaranyaka Upanishad - II. IV. 4.5 4.12). Not only the importance of sacrifice and ritual receded but search after the Reality through meditation and consequent Jnana was considered as the path of God-realisation or unity with Brahman.

However this difficult path was not possible for common man. It is not likely that ordinary person can dissociate himself from *Sansara* and get himself engrossed in meditation. Besides for proper functioning of social order, it is necessary that everyone should perform one's duties as ordained by Dharmashastras in Varnaashram vyavastha. A synthesis was perhaps attempted in Karma-Yoga. Salvation or Moksha was to be one's ideal in life no doubt. However, if aperson performs his duties in disinterested manner i. e. Anasakti, according to his station in society, he is sure to attain the goal, if not in this life, in lives to come.

Later on, the doctrine of devotion or Bhakti came into prominence. According to Shandilya -Bhakti-Sutra, " Primary Bhakti. . means the up-springing of the pure fount of love in man towards God...or meditation on the Self. Narada himself holds that Bhakti is the highest love for God, a whole hearted attachment to God..." (R. D. Ranade - Mysticism in Maharashtra). Herein however, I shall not deal at length on Bhakti as that topic is left to other speakers. The point arises what relation Karma-Yoga has with Bhakti and whether both these doctrines are exclusive of each other or can be

reconciled for the achievement of the goal of God-realisation ?

Hereafter we shall take into consideration the message of Bhagavadgita as related to Karma-Yoga. Lokmanya Tilak, a great exponent of Karma-Yoga, says,"... the Blessed Lord has preached in the Gita, the philosophy of life-long Desireless Action, based on spiritual knowledge and in which the highest importance is given to Devotion, so as to effect a fusion between Intelligence(Jnana) Love (Devotion) and physical capacity (Kartrutva), and so as to enable the ordinary affairs of the world to be carried on satisfactorily, without prejudicing release..." (B. G. Tilak-Gita-Rahasya, p. 664). So Lokamanya also gives primary importance to spiritual knowledge and Nishkama-Karma with devotion to God as the means towards the end. The whole dissertation of Lokmanya, however leans more towards Jnanottarakarma i. e. after Jnana, a Yogi must continue performing his duties. The whole edifice of ज्ञानोत्तरकर्म however, falls to the ground if we accept, and I believe all of us will accept, Gurudev Ranade's interpretation of Jnana. "So Jnana is a process and not an event. The doctrine of ज्ञानकर्मसमुच्चय debated between the Mimaamsakaas and Samkara and the doctrine

of ज्ञानोत्तरकर्म debated between Samkara and Tilak-both flight shy of this principle of the nature of Jnana as being a process instead of an event.So when we remember that we always keep making an asymptotic approach to the Absolute, then everything else becomes clear. ज्ञानोत्तरकर्म does not occur, ज्ञानकर्मसमुच्चय does not occur." (R. D. Ranade – The Bhagvad-gita : Philosophy of God-Realisation, p. 207).

So according to Gurudev Jnana or God-realisation does not occur only once in an aspirant's life, but as he continues his travail on the path of this realisation, he gets mystical experiences which may culminate in the union with the Reality.

This means in the words of Paul Tilbich, the aspirant participates in Him. Or it is,"... total disappearance of selfhood in the divine, the substitution of a Divine Self for the primitive self." (Delacroix, " Etudes surle Mysticisme, " p. 197). Will carrying one's work with no eye on its results, lead us to God-realisation, which Lokamanya maintains to be the essence of the teaching of Bhagavadgita ? Even if we accept this contention, there arise many question-marks to an unbiased thinker. First difficulty is that Varnaashrama vyavasthaa is

no longer accepted. Hence one's duties are no more rigidly prescribed. Not that everyone was carrying on his work rigorously even in those days! Besides no body will accept them in this era of all – embracing equality. The social order is rapidly changing and the horizon of one's obligations ever expanding,-your allegi-ence to yourself, to your ideal, to your nation, to your party and so on. How to give priority in case there is a conflict ? In fact this was the very problem which Arjuna posed to Shrikrishna: his duty towards his elders and his responsibility as the General of the Pandvas.

Secondly, how to develop this attitude of doing one's duties disinterestedly, nay even of merely performing one's tasks as efficiently as possible ? This requires a great moral training. Admitting for arguments sake that through proper education and upbringing, right attitude is developed, is not one likely to thrust aside the main goal of one's life i. e. God–realisation? Performing duties means confronting the world through our senses and mental faculties. In the complexity that arises in the mind of an aspirant, he may lose sight of his own ultimate ideal and his ego accompanied by self-interests may take mastery of him. We have seen already

that every action on individual's part has some interest relating to ego, while the sole intent with the dedication of all mental faculties to God must be the one and only aim of an aspirant. This does not mean that one must leave this worldly life and take a Sanyasa ! That was the very answer of Arjuna to the riddle that faced him on the Kurukshetra !

It is better, therefore, to go to the source itself i. e. Bhagavadgita and review it briefly. Shri Krishna in the very beginning of the discourse enjoins Arjuna to distinguish between what is perishable and what is eternal अविनाशि तु तद्विद्धि II-17) and asks him to realise Atman निस्त्रैगुण्यो भवार्जुन । निर्द्वन्द्वो नित्यसत्वस्थो निर्योगक्षेमआत्मवान् ॥ (II 45). Further he is asked to do his actions by becoming योगस्थ. In the same verse, Yoga is explained as समत्वम् i. e. equanimity of mind (II-48). Next in sixtyfirst verse Arjuna is told that this equanimity is possible to those who concentrate their mind upon Him–मत्पर: (II-61).

Nobody can live without committing some action or other – with this universal truth the third chapter of Gita begins (III 5). The same strain of doing one's duty by keeping one's mind detached continues तस्मादसक्त: सततं कार्यं कर्म समाचर ।

(III 19). A way is shown to detach one's mind by dedicating action to Him मयि सर्वाणि कर्माणि सन्यस्याध्यात्मचेतसा । (III 30).

In the fourth chapter the emphasis shifts from Karma to Jnana सर्वं कर्माखिल पार्थ ज्ञाने परिसमाप्यते । (IV 33). Here Jnana does not mean intellectual or philosophical knowledge but mystical knowledge as Gurudev Ranade rightly emphasizes. And the doors of this citadel of knowledge are opened to the aspirant, by those who have already realised God (IV-34). उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्वदर्शिन: ।।

To Arjuna's query whether to choose Sanyasa or Karma, Shri Krishna says that Karma-Yoga is superior कर्मयोगो विशिष्यते (V–2). The reason advocated is obvious. It is in our nature न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् (III–5). Our senses are prompted to act. So it is necessary to turn the senses in the opposite direction as Samarth Ramdas says: एक वळाचे निवडले, ते पोहत चि उगमास गेले, उगमदर्शने पवित्र जाले, तीर्थरूप ।। (Dasbodh – 11. 8. 10). By right about turn one has to acquire Jnana. In the sixth chapter it is stated how Yoga in Patanjali sense of the term is helpful to control the breath and thus the working of mind. (VI. 19). In the next verse Shri Krishna says

that by constant practice of such Yoga the aspirant is able to behold the Atman in Atman and is pleased (VI. 20). यत्रोपरमते चित्तम्. This secret of the ecstatic vision has been very beautifully described by Jnaneshwar (XV-266-283) as Gurudev Ranade has pointed out (Bhagvadgita : Philosophy of God–realisation - pp. 258-259). Further not only he sees the Atman but also the Being in all things and thus identifies the self with the Universal Self. At the end of this very chapter the concept of faith – Shradha-is introduced. A Yogi who has faith in the Almighty is blessed indeed (VI-47). योगिनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान्भजते यो मां स मे युक्ततमो मत: ॥

From the seventh chapter onwards the detailed exposition of Yoga starts. In the last but one verse of this chapter, Shri Krishna asks the aspirant, not only to strive for ever but also to take resort to Him. Then only he will be able to know the Brahman (VII–29). Continuous effort is necessary (VIII–7 & 8). The mind must not be allowed to swerve from Him.

अनन्यचेता: सततं यो मां स्मरति नित्यश: ।
तस्याहं सुलभ: पार्थ नित्ययुक्तस्य योगिन:'। (VII-14).

The ninth chapter opens with an assurance of imparting knowledge which will lead to sal-

vation (IX-I) and that too immediately, प्रत्यक्षावगमम् according to Shankaracharya. Then Shri Krishna says that fools take me to be a human being and do not realise my eternal aspect (IX-11). He is the beginning, the end and the support of this universe. प्रभव: प्रलय: स्थान निधान बीजमव्ययम्, (IX.-18). Gurudev Ranade has mentioned this verse as " one of the finest verses in spiritual literature . . , . if you meditate upon this one single verse, it will bring you nearer to the knowledge of God. " (R.D. Ranade – Bhagvadgita: Philosophy of God-realisation p. 243). Further Shri Krishna assures the aspirant that God takes all inclusive care of him provided he surrenders to Him as his only resort अनन्याश्चिंतयन्तो माम् (IX-22). Whatever he does, he must dedicate it to Him,(IX-27). So it is a mental process of continuous efforts to be one with Him (IX-34). मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

The tenth chapter is a description of God's greatness and power. And the next chapter is a ' Wonderous Manifestation of God.' I believe all of you have read Gurudev Ranade's exhaustive comment on the same (pp. 271 to 276). The only point I shall mention here is the Divine Determinism. मया हतास्त्वं जहि मा व्यथिष्ठा (XI 34). This mystical experience was the

turning point for Arjuna. It was the devotion on the part of Arjuna that induced Shri Krishna to favour him with Vishvarupa-darshan, though he does not say so in so many words (XI-54,55).

In the sixth verse of the next chapter, though Shri Krishna asks Arjuna to dedicate his actions he emphasizes one-pointed devotion and contemplation - Dhyana. This is further explained in twelvth verse by showing the priority. It is possible to be unmindful of the results of your actions if you contemplate on Him by getting mystical experiences and that too through constant practice, says Shri Krishna (XII 12).

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद् ध्यान विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

Twenty-fourth verse in the thirteenth chapter is rather controversial one. Therein contemplation, Sankhya philosophy and Karma-Yoga are considered to be on par as means or sadhana for the realisation of Atman. This contradiction will be considered further on.

In the fifteenth chapter Arjuna is asked to cut the tree of unreality by ' Asanga-shastra '- Atma-jnana as interpreted by Jnaneshwar (Jnaneshwari XV-266). Next two chapters we

shall leave and refer to the eighteenth, the last one.

Arjuna still persists to know the principle of renunciation – Sanyaasa and detachment or tyaaga. Shri Krishna explains that one should continue doing his duties but with a detached view, because it is not possible for human beings to live without doing any actions (XVIII-11). But the whole discourse ends with the emphasis on focusing and dedicating fully to Him -to God. If Arjuna does it, he is promised that he will enter into Him by His Grace.

Perhaps you must have lost your patience with me, in this brief resume of mine and perhaps may object to my selection of the verses. But I hope you are convinced that although the discourse starts with Karma–Yoga, it ends with dedication–surrender. And this process of surrendering is to be achieved by constant contemplation with full devotion to God. The reward is culmination of mystical experiences in God-realisation.

Let us now review what an authority like Gurudev Ranade has to say on the topic of Karma–Yoga. It is really a crowning contribu-

tion of Gurudev to prove that the message of Bhagvadgita is " God-realisation " and neither Karma-Yoga or Jnana or Bhakt exclusively. He points out that Bhagvadgita owes to the Isopanishad the teaching of activism. But the former developed it further by introducing the conception of autonomy-freedom of will. Gurudev mentions that the word Yoga is used in various senses in Bhagvadgita including Karma Yoga. But "...it means the process of meditation which is its proper meaning. " उ॰ विद्यारण्ये युञ्जय॰द् योगमात्मविशुद्धये। According to Gurudev however, both Yoga-disinterested path of action - and Saankhya - the path of knowledge-can be reconciled.

In the chapter on Activism Gurudev summarizes the view of Aristotle on the topic of activism and says that according to Aristotle he would like to place the life of activity above the life of contemplation, he ultimately inclines to the view that Divine theoria might in case be regarded as an ideal. Reviewing the view of Kant - an important philosopher of nineteenth century - on Categorical Imperative, Gurudev mentions that according to Kant this should be the supreme rule of conduct. However Kant makes three modifications to the

rule. Similarly Bhagwadgita also makes three modifications of that orginal principle 'Duty for duty's sake' (कार्यमित्येव यत्कर्म नियत क्रियतेऽर्जुन ।). " We have the opinion of Kant in respect of Categorical Imperative as having no value for either the Holy Will or the Divine Will. This corresponds closely to what Sankara said later that you cannot dictate rules about activity or inactivity for the life of the highest realiser."

While commenting on 'A Few Outstanding Points in Tilak's Gita-Rahasya,' Gurudev says, " In fact, he wants to prove that Karma-Yoga is the essence of the Bhagvadgita." "...Jnana points to it, Bhakti points to it, (Dhyana) Yoga points to it, so that all these proceedures of attainment point to Karma as the ultimate goal of life." After giving this view, Gurudev discusses all the above points in detail. About Jnana and Jnanotarkarma we have already given above Gurudev's views on these points. A devotee or a Jnani may contribute to the life of action after realisation of God. It will depend upon his temparament. But God realisation must be the immediate and ultimate goal of one's life. Jnana, Bhakti, Yoga in Patanjali sense, and even Karma or duty are the means to that end and not ends in themselves. Besides,

" Aurobindo says that our actions should be interested and not disinterested, interested for the sake of the attainment of God. This is not an unjustifiable proposition, because the supreme aim of ethical life is always the attainment of God." Hereafter I shall summarize the whole topic in the words of Gurudev Ranade. " If we are activitists by temper, nothing can prevent us from doing actions at any stage of our progress towards the attainment of our ideal. If we are contemplatives nothing can stir us from a life of God-enjoyment to which we are naturally born, though we may not wholly set aside the principle of action to which we are not born. Finally, if we are philosophers, the issue will be how best to determine the nature of the highest Reality and leave the rest to God. Temparamental differences may be modulated but they cannot be so radically changed as to wear on entirely new aspect altogether." (R. D. Ranade - Bhagvadgita philosophy of God-Realisation, pp 17, 13, 24, 126-7, 133-4, 172, 23, 208).

I shall not touch the point of effects of God-realisation simply because we are all the seekers on the path and have not enjoyed the end so as to describe the effects.

With all this discussion on Karma-Yoga, I may venture to state that let us turn our sole attention to God with an objective to approach Him to the best of our efforts by meditating on the Naama-Mantra that our Sadguru has kindly favoured us with, carrying our duties as best as possible.

राजाधिराज सद्गुरुनाथ महाराज की जय

—oooOooo—

PROGRESSIVE REALISATION OF GOD IN THE PATH OF DEVOTION

By- Shri M. M. Bongale
Advocate: Hubli

भक्ति—DEVOTION

LOVE DIVINE

Devarishi Narad explains it as

सा त्वस्मिन् परमं प्रेमरूपा ।

That devotion is indeed of the nature of Supreme Love in God.

अनिर्वचनीयं प्रेमस्वरूपम् ॥५१॥ ना. भ. सू.

The nature of devotion is indescribable and indefinable. God cannot be known in His entirety.

Shri Bhagavan Krishna says :-

नमे विदु: सुरगणा: प्रभवं न महर्षय: ।
अहमादिर्हि देवानां महर्षीणां च सर्वश: ॥ B. G. 10-2

The great saint Jnaneswar explains this stanza as Shri Krishna saying, that here the Vedas have become dumb; as the child in the womb can not know the age of its mother, similarly the sages and the Gods and the beings, being born of Me, can not know me. As the sea-animals can not measure, the greatness of the sea, as the fiy can not cross the sky, the know-

ledge of the sages is incapable of grasping Me. Ages have elapsed in discussing the nature, the greatness and the origin of Me.

एथ वेद मुके जाहाले ॥ अगा उदरीचा गर्भु जैसा । न देखे
आपुलिये मातेची वयसा । मी आघवेया देवां तैसा । नेणवे कांही ॥
आणि जळचरा उदधीचे मान । मशका नोलांडवेचि गगन ।
तेवीं महर्षीचे ज्ञान । न देखेचि माते ॥
मी कवण पां केतुला । कवणाचा कैं जाहला ।
या निरूती करितां वोला । कल्प गेले ॥ ज्ञा-१०-६४-६७

REMEDY FOR THE REALISATION

अनन्यचेता: सततं यो मां स्मरति नित्यश: ।
तस्याहं सुलभ: पार्थ नित्ययुक्तस्य योगिन: ॥ अ.८-१४

The devotee (योगी) whose mind is always, exclusively single - pointed in the contemplation of the Lord, can easily attain Me.

अन्याश्रयाणां त्यागोऽनन्यता ॥१०॥ ना. भ. सु.

Renunciation of all other supports is whole-heartedness (in devotion). A mind totally turned towards God in love is a mind filled with devotion.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥११-५३
भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्वेन प्रवेष्टुं च परंतप ॥ ११-५४

Bhagavan Shri Krishna tells Arjun, after he had shown him, His great sublime Form, that *it is*

not possible to see such vision as he had seen, either by study of Vedas or by penance or by gifts or by sacrifice. It is possible really to know, to see, and to imbibe His such Form only by exclusive devotion and not by anything else.

तैसा मी एकीचि परी । आतुडें गा अवधारी ।
जरी भक्ति येउनि वरी । चित्तातें गा ॥११-६८५
परि तेचि भक्ति ऐसि । पर्जन्याची सुटिका जैसि ॥
धरावांचूनि अनारिसो । गतिचि नेणे ॥ ११-६८६-ज्ञा

Shri Jnanesvara tells us that God can be attained only when the mind is filled with devotion (भक्ति.) As the rain that drops from above knows no other place except the earth to fall upon, as the Ganges with all her wealth of waters searches the ocean and meets it over and over again; Similarly the true devotee with all the riches of his emotions and with unabated love enters into God's Being and becomes one with God.

WHO CAN REALISE GOD ?

All persons irrespective of their caste, birth and intellect can realise God by devotion alone. Bhagavan Shri Krishna says:—

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनया ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यांति परांगतिम् ॥ गी-९-३२

Among the Saints there are no distinctions due

to caste, culture, beauty, family, wealth, or profession.

नास्ति तेषु जाति विद्या रूप कुल धन क्रियादि भेद: ॥७२॥ ना.भ.सु.

Shri Jnaneshwar explains the stanza as Shri Krishna saying "People whose names it is sin to mention, who have born in the midst of most sinful kinds of existences and who have been as stupid as stones – if such people come to love Me with all their heart, if their speech mentions only my words. if their sight enjoys only my vision, if their mind thinks of nothing else except me, if their knowledge has no other object beyond myself, if I become the sole engrossing object of their attention in all ways they will all be equal to Me."

अगा नांवे घेतां वोखटीं । जे आधवेयां अधमांचिये शेवटीं।
तिये पापयोनीहि किरीटी । जन्मले जे ॥
ते पापयोनी मूढ । मूर्ख जैसे कां दगड ।
परि माझां ठायीं दृढ । सर्वभावे ॥
जयांचिये वाचे माझें आलाप । दृष्टी भोगी माझेचि रूप ।
जयांचे मन संकल्प । माझाचि वाहे ॥ हेंचि कवणे एके मिसे ।
चित्त माझां ठायीं प्रवेशे । येतुलें हो मग आपैसें । मी होणें असे ॥
ज्ञा –९–४४३–४६२॥

METHOD OF GOD REALISATION

Narad tells us:- Having reached the supreme love, the devotee sees (feels) that alone, hears that alone, speaks that alone, and thinks (contemplates upon) that alone:

तत् प्राप्य तदेवावलोकयति, तदेव श्रुणोति,
तदेव भाषयति, तदेव चिंतयति ॥५५॥ ना. भ. सु.

During the spiritual conversation when the two great saints Jnaneshvara and Namadev were going together on a pilgrimage, Jnanesvara inquires Saint Namdev about the essence of (भक्ति) devotion. Namdev replies that भक्ति (devotion) is the contemplation of the God Vithal, with all the feelings, to see His form in all the beings and to enjoy the love divine in complete renunciation.

सर्व भावे एक विठ्ठलुचि ध्याये । सर्वांभूति पाहे रूप त्याचे ॥
सर्वाहुनी निराळा रजतमा वेगळा । भोगि प्रेमकळा तेचि भक्ति ॥

The Saint Ekanath says:- When the body, speach and mind are absorbed in devotion, and in such devotion one is not aware of the day and the night, such devotion is named as भक्ति

काया वाचा मनसा । माझे भक्तिचा पडला ठसा ।
भजता नाठवे दिवस निशा । भक्तिची दशा या नांव ॥

THE METHOD AND THE MEANS

1. It is not merely a mechanical utterance of the name of God but a remembering of the name of God through devotion. That leads to realisation.

ठायींच बैसोनी करा एकचित्त । आवडी अनंत आळवावा ॥

2. The concentration should be so intense that as soon as the devotee begins to remember the form of God, He should appear before him.

नाम उच्चारितां कंठी । पुढे उभा जगजेठी ॥
ऐसे धरोनियां ध्यान । मनें करावे चिंतन ॥

3. We must persue the path of God without letting a single moment to pass unutilised. Not a single breath should be lost unassociated with the name of God.

घटके गेली । पळे गेली । तास वाजे झनाना
आयुष्याचा नाश होतो । राम कारे म्हणांना ॥

4. The spiritual meditation should be continued to the end of our life, till the last breath leaves us.

The self restraint by controlling the passions and the self denial by restraining the इंद्रियाs (organs) from going towards the objects of senses, and to bring them under the guidance of the will are very essential for the divine realisation. This cannot be achieved without struggle and without continuous and sincere practice on the part of the aspiring devotee.

The saint Tukaram has given his own experience in the initial stage of his efforts for the

divine realisation. He says, " I know my defects, my mind is uncontrollable. As I have become a victim of my (इंद्रियाs,) organs, it is difficult to act in accordance with my speech. "

" माझे मज कळो येती अवगुण । काय करु मन अनावर ।
वाचा वदे परी करणे कठीण । इंद्रिया आधीन झालो देवा ।।

" What shall I do with this mind ? It is not giving up its desire to enjoy the objects of senses. It is desirous of forcibly carrying me to my deterioration notwithstanding my request to it."

" काय करू आतां या मना । न संडी विषयवासना ।।
प्रार्थिताही राहेना । आदरे पतना नेऊं पाहे ।। "

" I have to fight day and night against the inner and the outer world and my mind. "

रात्री दिवस आम्हा युद्धाचा प्रसंग ।
अंतर्बाह्य जग आणि मन ।।

The great warrior Arjun, when instructed by Shri Bhagawan Krishna to control his mind, replied that his mind is highly powerful and unsteady and was as uncontrollable as the wind.

चंचलं हि मन: कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ।। गी. ६-३४

Bhagawan tells Arjuna that the unsteady and powerful mind could be controlled by prac-

tice and by non-attachment to worldly desires.

असंशयं महाबाहो मनो दुर्निग्रहं चलम् |
अभ्यासेन तु कौंतेय वैराग्येण च गृह्यते ॥

The Saint Jnaneshwar in his commentary on this verse says that one should practise consistently at least for some time in the whole period of day.

अथवा हे चित्त । मनबुद्धिसहित । माझ्या हाती अचुंबित । न शकसी देवो ॥ तरी गा ऐसे करी । यया आठा पहारामाझारी । मोटके निमिष-भरी । देतु जाय ॥

It is very hard at first to compel the mind to think of the Lord always, but with every new effort, the power to do so grows stronger in us.

The passions and the emotions, lust, anger, avarice are cobras sitting on the treasure of the knowledge of God and are highway decoits in the pathway of God-realisation. We must conquer and subdue them first and then attain divine knowledge.

(काम क्रोध,) हे ज्ञाननिधीचे भुजंग । भजन मार्गींचे मांग ।
आधी याते जिणावे । मग ते ज्ञान पावावे ॥

ज्ञा. ३·२४१. ३-२५४

PRAYER FOR HELP

The saint Tukaram prays God to help him in his efforts to purify his mind against its evil propensities. He says, " Oh Narayan, let not

evil thoughts ever arise in my mind. Transform me in such a way that my mind may hold thy feet."

दुर्बुद्धि ते मना । कदा नुपजो नारायणा ॥
आतां मज ऐसे करी | तुझे पाय चित्तीं धरी ॥ "

'Oh Pandurang, bestow upon me the wisdom to control the mind."

आतां होई माझे वुद्धिचा जनिता । आवरावे चित्ता पांडुरंगा ॥

Tukaram by such sincere prayer and devotion was able to vanquish the evil inclinations of his mind. He says:-

Just as the bitterness vanishes when the (सेंद) fruit ripens, God Pandurang has similarly brought out change in me. Lust, anger, avarice have disappeared. The whole universe is full of bliss.

पिकलिया सेंद कडुपणा गेले । तैसे आम्हां केले पांडुरंगे ॥
काम क्रोध लोभ निमाले ठायींचि । सर्व आनंदाचि सृष्ठि झाली ॥

"When I meditated upon the God Pandharinath in my meditation, my body was transformed along with my mind."

" ध्यानी ध्याता पंढरीनाथा । मनासहित पालटे काया ॥ "

"Oh Vithal, as soon as I saw you, my eyes were fixed on your form, my mind attached firmly to your feet and my attachment to my body disappeared."

" रुपी जडले लोचन । पायी स्थिरावले मन ॥
देहभाव हरपला । तुज पाहता विठ्ठला ॥ "

" I have seen your feet; where else could my mind run ?"

आतां कोठें धावे मन । तुझे चरण देखलिया ॥

The propensities of all my organs are all towards God. There is no other attachment."

पडले वळण इंद्रिया सकळा । भाव तो निराळा नाहीं दूजा ।

RENUNCIATION (वैराग्य)

Renunciation is the greatest purifier of the souls without which, no one can enter the regions of higher devotion.

Karmayogi's renunciation is in the shape of giving up all the fruits of his action. He is not attached to the results of his labour. He does not care for any reward, here or hereafter.

Rajayogi learns the lesson of renunciation through his own experience of nature.

Jnanayogi has the harshest of all renunciations to go through, as he has to realise from the very first, that the whole of the solid looking nature is all an illusion. He has at once and by sheer force of rational conviction to tear himself away from all bondage to nature. He lets nature and all that belongs to her go; he lets them vanish and tries to stand alone.

Of all renunciations, the most natural is

that of the BHAKTIYOGA. Here there is no violence, nothing to give up, nothing to tear off from ourselves, nothing from which we have violently to separate ourselves. The Bhakta's renunciation is easy, smooth-flowing and as natural as things around us. The love of the pleasures of the senses and of the intellect is all made dim, and thrown aside and cast into the shade by the Love of God Himself. Forms vanish, rituals fly away, images and sects-all these little limitations and bondages fall off by their own nature from him who knows this Love of God. In this renunciation auxiliary to devotion there is no harshness, no dryness, no struggle, nor repression nor suppression. The Bhakta has not to suppress any single one of his emotions; he only strives to intensify them and direct them to God. Bhaktiyoga is the most easy and natural pathway to God-realisation.

The supreme devotion (Bhakti) is indeed even superior to the path of action (कर्म), the path of knowledge (ज्ञान) and the path of disciplined contemplation (योग).

सातु कर्मज्ञानयोगेभ्योऽधिकतरा ॥ ना. भ. सु. २५

Devotion is easily attainable than other paths.

अन्यस्मात् सौलभ्यं भक्ति । ना. भ. ५८

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मता: ।। गी. १२. २

क्लेशोऽधिकतरस्तेषांमव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दूःखं देहवद्भिरवाप्यते ।। गी. १२-५

TEACHER - GURU

Swami Vivekanand says:—

We may study books all our lives, we may become very intellectual, but in the end, we find that we have not developed at all spiritually. It is not true that high order of intellectual development, always goes hand in hand with a proportionate development of the spiritual side in the man. The soul can only receive impulses from another soul and from nothing else. The soul from which it proceeds must possess the power of transmitting it, as it were, to another and the soul to which it is transmitted must be fit to receive it. The seed must be living seed and the field must be ready ploughed, and when both these conditions are fulfilled, a wonderful growth of genuine religion takes place. It is a mysterious law of nature that, as the field is ready the seed must and does come, as soon as the soul earnestly desires to have religion, the

transmitter of the religious force must and does appear to help that soul. The Saint Jnaneshwar tells us:-

ऐसी साम्यदशा प्राप्त होये । सद्गुरु भेटे आपैसे ॥

When the saint Tukaram after continuous struggle yearned in anguish for God-realisation, like fish out of water for water, there appeared in his dream the divine Babaji Chaitanya and bestowed upon him the dtvine seed name (मंत्र)

रामकृष्ण हरी

" सद्गुरु राये कृपा मज केली । "

" मंत्र दिला रामकृष्ण हरी ॥ "

The saint Tukaram fortified with the name set out with a spirit of perseverance on a God-ward march and ultimately succeeded in the realisation of God, Union with the Divine.

लवण मेळवितां जळे । काय उरले निराळे ॥

तैसा समरस झालो । तुजमाजी हारपलो ॥

तुका म्हणे होती । तुझे माझी एक ज्योति ॥

Sidh-gurus (teachers who have attained the goal) have to convey the germs of spiritual wisdom to the disciple by means of Mantras to be meditated upon. Bhagawan Shri Krishna says:-

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मां उपयांति ते ॥ अ-१०-१०

Those who are constantly attached to Me and worship Me with love I give that direction to their will by which they come to Me."

SADHAN

(Means of attaining realisation of God.)

1)नामस्मरण

The sole way to the realisation of God, says the Saint Tukaram, is the constant repetition of the God's name. Why take to anything else ?

नामापरते साधन नाही । जे तू आणिक करिशी कांहीं ।

" Sit Silent, compose your mind and make it pure, and then happiness will know no bounds. God will certainly come and dwell in your heart. This will be the result of your long effort. Meditate time after time on God's name Rama, Krishna, Hari. I declare that this will surely come to pass, if you have one - pointed devotion."

" बैसोनि निवांत शुद्ध करी चित्त । तया सुखा अंतपार नाही ॥
येऊनी अंतरी राहील गोपाळ । सायासाचे फळ बैसलिया ॥
रामकृष्ण हरी मुकुंद मुरारी । मंत्र हा उच्चारी वेळोवेळा ॥
तुका म्हणे ऐसे देईन मी दिव्य ' जरी होय भाव एकविध ॥

Thus one - pointed devotion is the sole means of attaining the realisation of God. The utter-

ing of the name of God is indeed an easy way for reaching Him. One need not go to a distant forest. God will Himself come to the house of a Saint. One should sit at a place, concentrate his mind, invoke God with love; I swear by God's name, that there is no other way for reaching God: indeed this is the easiest of all ways."

नलगे सायास जावे वनांतरा । स्वये येतो घरा नारायण ॥
ठायीच बैसोनी करा एकचित्त । आवडी अनंत आळवावा ॥
याविण असता आणिक साधन । वाहतसे आण विठोबाची ॥

The Saint Namdev says :- The attachment to the name of Hari breaks all the bondages of the Soul, gets over the sea of worldly life. It does not matter if one has not studied Vedas and is ignorant of religious teachings but one must continue to utter the name. God has declar ed that one need not adopt any other means. One should only take His name happily and with love, and catch Him in the heart with the mind of the mind.

तुटे मायाजाळ विघडे भवसिंधु । जरी लागे छंद हरिनामाचा ॥
न पढवे वेद नकळे शास्त्रबोध । नामाचे प्रबंध पाठ करा ।
नामा म्हणे साधन नलगे आणिक । दिधली मज भाक पांडुरंगे ॥
पंढरीचा राजा उभा भक्तकाजा । उभारूनी भुजा वाट पाहे ॥
घ्यारे नाम सुखे प्रेमे अलौकिक । साधने आणीक करूं नका ॥
मनाचे नि मने हृदयी मज धरा । वाचेने उच्चारा नाम माझे ॥

MEDITATION (ध्यान)

The Saint Tukaram gives the method of meditation as follows :- One should meditate in such a way that as soon as one utters the God's name, God stands before him in the contemplation.

नाम उच्चारिता कंठी । पुढे उभा जगजेठी ।।
ऐसे धरोनीया ध्यान । मने करावे चिंतन ।।

The Saint Ekanath gives us more clear directions of meditation. The aspirant should first control mind from sense – objects and apply to meditation. The devotee while uttering the name of God should contemplate upon the smiling face of the Lord. He should then give up the contemplation of the face but should meditate upon the smile only. He should then give up contemplation of the smile but should meditate upon the joy inherent in the smile. In this way when the mind is filled with joy, every thing appears as चिदाकाश. He should then give up thinking of चिदाकाश and meditate upon the supreme bliss: परमानंद. When engrossed in this (परमानंद) supreme bliss, the devotee forgets himself and the impulses of the knower, the knowledge and the known all disappear.

इंद्रियार्थीं अतिलोलुप । ते वैराग्यें आवरोनि चित्त ।
माझे ध्यानी सुनिश्चित । बुद्धिमंत लाविती ॥
चिंतनी विचकता मन । सविवेके बुद्धिबळे जाण ।
नि:शंक करिता माझे स्मरण । धारणेविन ध्यान ठसावे ॥
ध्याना आले जे हास्य वदन । त्यांतूनिही सांडोनी वदन ॥
केवळ हास्याचे करावे ध्यान । हास्यामाजी मन घालुनी ॥
त्याही हास्याचे सांडूनी घ्यान । हास्यामाजी जे आनंदघन ॥
तेथे प्रवेशवावे मन । अति सावधान निज निष्ठा ॥
ते आनंदी आनंद युक्त । जाहलीया आपुले चित्त ॥
आनंदचि उपलब्धी तेथ । होय सुनिश्चित साधका ॥
जाहलिया आनंदपद प्राप्त । चिदाकाशचि दिसे समस्त ॥
ते चिदाकाशी चित्त । अति सावचित्त ठेवावे ॥
तेव्हां चिदाकाश चित्त चिंतन । हेही सांडूनी त्रिविध भेद ध्यान ॥
जो मी परमानंद परिपूर्ण । भेदशून्य चिदात्मा ॥
तेथे वृत्ती करूनी निमग्न । सांडावे चिदाकाशाचेहि ज्ञान ॥
तेव्हां ज्ञेय ज्ञाता ज्ञान । हेही स्फुरण स्फुरेना ॥

UNITIVE DEVOTION (पराभक्ति)

The devotee who by his knowledge and devotion has become one with Me, enjoys Me even though he has become one with Me. In Adwait there is still bhakti, and it can be known by experience and not by speech.

As water is one with waves, or comphor with fragrance or a jewel with lustre, even so he is with Me. Whatever, by the influence of

his previous actions, he speaks or does, it is really I, who do these things for him. Whatever he speaks is My praise. Whatever he sees is My vision. Whatever he does is worship, whatever he contemplates is the chant of My prayer, and whatever his state is My samadhi.

तैसी क्रिया कीर न साहे । तऱ्ही अद्वैतीं भक्ति आहे ।
हे अनुभवाचिजोगे नव्हे । बोलाऐसे ॥ ज्ञा-१८-११५१
उदकी कल्लोळु । कापुरी परिमळु । रत्नी उजाळु । अनन्यु जैसा ॥
ज्ञा-१९-११८३

तेव्हां पूर्वसंस्कारछंदे । जे कांही तो अनुवादे ।
तेणे आळविलेनि वो दे । बोलतां मीचि ॥ ज्ञा-१८-११५२
एवं तो बोले तें स्तवन । तो देखे ते दर्शन ।
अद्वया मज गमन । तो चाले तेंचि ॥ ज्ञा १८-११८०
तो करी तेतुली पूजा । तो कल्पी तो जपु माझा ।
तो असे तेचि कपिध्वजा । समाधि माझी ॥ ज्ञा-१८-११८१
" यद् 'यत् कर्म करोमि तत्तदखिलं शंभो तवाराधनम् "

अव्यभिचारी भक्ति

The devotee who has the vision of the God in the whole of the universe including himself with the full knowledge, that the God himself is in the form of universe, reaches the identity with God. As a particle of gold becomes one with gold, as a ray of light merges in light, as pieces of ice constitute Himalayan mountain

similarly, the individual selves make God. The waves may be small, and yet they are one with the ocean. Experience, such as this, is real devotion (अव्यभिचारी भक्ति).

ऐसे नि माते जाणिजे । ते अव्यभिचारी भवित म्हणिजे ।
येथे भेद कांही देखिजे । तरी व्यभिचारी तो ॥
या कारणे भेदाते । सांडूनी अभेदे चित्ते ।
आपणासकट माते । जाणावे गा ॥
पार्था सोनयाची टीका । सोनयासी लागली देखा ।
तैसे आपणचे आणिका । मानावेना ॥
तेजाचा तेजौनी निघाला । परी तेजीची असे लागला ।
तया रश्मी ऐसा भला । बोधु होवावा ॥
पैं परमाणु भूतळी । हिमकणु हिमाचळी । मजमाजी न्याहाळी ।
अहं तैसे ॥
होका तरंगु लहानु । परी सिंधूसी नाही भिन्नु । तैसा इश्वरी
मी आनु । नोहेचि गा ॥
ऐसेनि वा समरसे । दृष्टि जे उल्हासे । ते भक्ति पैं अैसे
आम्ही म्हणो ॥

गुरुची भक्ति

To consider as God whatever living being is seen is certainly real भक्तियोग.

जे जे भेटे भूत । ते ते मानिजे भगवंत ।
हा भक्तियोगु निश्चित । जाण माझा । ज्ञा-९-११८

God is the Samasti, the generalised and the abstract universal whole and this visible uni-

verse (Vyasti) is God differentiated and made manifest. If we love this sum total, we love everything. Everything is His and I love Him. With the love of God will come as a sure effect, the love of every one in the universe. The nearer we approach God, the more we begin to see that all things are in Him.

सर्वभूतस्थमात्मानं । सर्वभूतानिच आत्मनि ॥

He also begins to see Him in every thing. Our heart will thus become an eternal fountain of love. When we reach higher status of love all differences in things of the world are entirely lost; man is seen no more as man, but only as God. Thus in this intense state of Bhakti, worship is offered to every one, to every life and to every being. " Knowing that Hari, the Lord, is in every being the wise have thus to manifest unswerving love towards all beings."

एवं सर्वेषु भूतेषु भक्तिरव्यभिचारिणी ।
कर्तव्या पंडितैर्ज्ञात्वा सर्वभुतमयं हरिम् ।

The devotee sees the form of God in all the beings from tiny insects to Brahmadev. He then makes no difference between small or great, living or without life, bows prostrate before them considering them as God.

आदि ब्रह्मा करूनी । शेवटीं मशक धरूनी ।
माजी समस्त हें जाणोनी । स्वरूप माझें । ज्ञा.९-२२१
मग वाड धाकुटें न म्हणती । सजीव निर्जीव नेणती ।
देखलियें वस्तु उजू लुंटिती । मीचि म्हणोनी । ज्ञा-९-२२२
नमितां मानाभिमान गळाले । म्हणोनि अवचितें ते मीचि जाहाले ॥
ऐसे निरंतर मिसळले । उपासिती ॥ ज्ञा-९.२२७
अर्जूना हे गरुवी भक्ति

PERCEPTION OF GOD.

Swami Vivekanand says :—

" God is beyond the senses. you will have to transcend the field of consciousness to go beyond the senses, approach nearer and nearer to your own centre and as you do that you will aproach nearer and nearer to God. God has been perceived by saints before and will be perceived by those who want to perceive Him. But the perception is not sense-perception at all; it is Super-Sensuous, Super-Conscious and all this training is needed to take us beyond senses. The proof of God is in direct perception. "

नायमात्मा प्रवचनेन लभ्यो, न मेधया न बहुना श्रुतेन ।

This Atman is not to be reached by religious sermons nor by intellect nor by much study of Vedas. The aspirant by his spiritual concen-

tration and intensive devotion to God gets supersensuous experiences such as those of sound, light, form, colour, motor and tactual experiences which are expressions of God and it matters little in what way God manifests Himself to the aspiring devotee. The saint Jnaneshwar says that he saw Him in infinite forms and in infinite features.

अनत रूपे अनंत वेषे पाहिले म्या त्यासी ।

THE MORAL AND THE PSYCHOLOGICAL EFFECTS OF SPRITUAL REALISATION.

Shri Gurudev in his book Pathway to God in Hindi Literature while refering to a poem of saint Kabir observes:- There are two famous lines in the poem of Kabir which I do not know how adequately to evaluate or to praise:-

काल कराल निकट नहिं आवै काम क्रोध मद लोभ जरै ।
जुगुन जुगुन की तृषा बुझाती करम भरम अघव्याधि ठरै ॥

These two lines must be carved on his heart by every aspirant. Terrific death is afraid to come near us. When we are thinking about God, lust, anger, arrogance and avarice must cease. Also all desires, all actions, all illusions, all sins and diseases must disappear; when such a state is reached, says Kabir, true

immortality is attained: अमर होय, कबहुं न मरै. These are in short the moral and the psychological effects of spiritual realisation."

EFFECTS OF GOD REALISATION ON SOCIETY.

The saint Kabir says that the saint drinks the wine (nectar) of God-Love while all his associates are improved.

पियत पियाला प्रेमका, सुधरे सब साथी ॥

The saint Tukaram tells us that having had his station originally in heaven, he came down to the earth like the saints of old, to pursue the path of truth. "We will cleanse the path of the saints. People have ignorantly gone to woods and forests. The true meaning of the sacred books has been hidden. Wordy knowledge has been the cause of ruin. Senses have stood in the way of Sadhan. We will ring the bell of Bhakti. It will send a threat into the heart of death. Rejoice, says Tuka, in the victorious name of God."

आम्ही वैंकुंठवासी । आलो याची कारणासि ।
बोलले जे ऋषी । साच भावे वर्तावया ॥
झाडूं संतांचे मारग । आडरानीं भरले जग ।
उच्छिष्टाचा भाग । शेष उरला तो सेवूं ॥

अर्थें लोपली पुराणे । नाश केला शब्दज्ञानें ।
विषय लोभी मनें । साधनें बुडवीली ॥
पिटूं भक्तीचा डांगोरा । कलिकाळासी दरारा ॥
तुका म्हणे करा । जय जयकार आनंदे ॥

Tukaram had achieved the end of his life; and he lived only for the benefaction of the world.

तुका म्हणें आतां । उरलो उपकारा पुरतां ॥

पावोनियां ब्रम्हज्ञान । स्वयें उध्दरला आपण ॥
न करींचि दिनोध्दारण । हे भडपण जाणत्यांचे ॥ एकनाथ
जगाच्या कल्याणा संताच्या विभूति ॥
देह कष्टावीती उपकारे ॥

WORSHIP

In the preparatory state of the mind in regard to worship, the ब्रह्मन् Brahman is superimposed on the image. The Brahman is worshiped through the image, the image itself being idealised into Brahman. If the image stands for God, the worship is not the result of Bhakti and does not lead to liberation, but if it stands for one God, the worship thereof will bring both भक्ति Bhakti and मुक्ति Mukti.

ईदृशंचात्र ब्रम्हण : उपास्यत्वं यत : प्रतीकेषु तदृष्ट्या
ध्यारोपणं प्रतिमादिषु इव विष्णवादीनां-ब्रम्हसूत्र भाष्य.

श्री ज्ञानेश्वर says

तुज सगुण म्हणो कि निर्गुणरे ।
सगुण निर्गुण एकु गोविंदुरे ॥

In course of time, when the heart is purified and cleansed and filled to the brim with love divine all other ideas of God are rejected as being inadequate. In this absolute love of God, the devotee will say " I will give you my all, and I do not want anything from you. Indeed there is nothing that I can call my own." Bhagawan Shri Krishna explains पराभक्त as

ब्रम्हभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ गी. १८-५४
मी माझे आठवण । विसरले जयाचे अंतःकरण ।
पार्था तो संन्यासी जाण । निरंतर ॥ ज्ञा-५-२०

Such indeed is the power of Supreme Love (पराभक्ति) that the perfected भक्त, devotee, no more goes to see God in temples; he knows no place where he will not find him. He has Him already seated in glory in his own heart, as the One Almighty, inextinguishable Light of Love, which is ever shining and eternally present.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्व भूतानि यंत्रारूढानि मायया ॥ गी-१८-६१

तमेव शरणं गच्छ सर्व भावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ गी-१८-६२

EFFECTS OF GOD REALISATION

Janabai is greatly struck by hearing the unstruck sound. As she looks at God, she sees Him to her right and left, above and below and in all quarters.

अनुहात घंटा श्रवणी । ऐकुनी विस्मित जाहली जनी ।
वामसव्य दोहीकड । दिसे देवाचे रुपडें ॥
खाली पाहे अथवा वरी । जिकडे पाहवे तिकडे हरी ॥

The effect of God-vision is, says Tukaram:— "He follows me wherever I go, and leads me by holding my hand. Wherever I see, I see his feet. The whole universe is filled by Him."

" जेथें जातो तेथे तू माझा सांगाती । वागवीसी हाती धरोनीया ॥
जिकडे पहावे तिकडे तुझिच पाऊले । विश्व अवघे कोंदाटले ॥"

Tukaram implores God to resolve his doubt as to how he should worship Him. He says "If I may give you ablution of water, you are that yourself. If I may offer fruits, they are themselves bestowed by you. What can I offer to you" ?

कासयाने पूजा करू केशीराजा । हाचि संदेह माझा फेडी आतां ॥
उदके न्हाणू जरी स्वरूप ते तुझे । तेथें काय माझे वेचे देवा ॥
फळदाता तूची तांबूल अक्षता । तरी काय अनंता वाहूं तुंज ॥

BHAKTIYOGA (भक्तियोग)

In the beginning of this religion of love, God to us, is a separate being and we feel ourselves to be separate beings also. Love then comes in the middle. Man takes up all the relationships of life as father, as mother, as friend, as master, as lover and projects them on his ideal love - on his God. To him God exists as all these. He has thrown off all those vain desires of which he was full before. He begins to approach God and God also comes nearer and nearer to him. The whole universe is to him full of love and love alone, and every thing else vanishes for him. The last point of his progress is reached when he feels that he has become absolutely merged in the object of his worship. At last, however, comes the full blaze of light in which this little self is seen to have become one with the Infinite. Man himself is transfigured in this presence of the light of love and he realises at last, the beautiful and inspiring truth that Love, the Lover and the Beloved are One, Bhagawan. Tukaram, when he had realised God and his body was dead, speaks of having seen his death with his own eyes. " I saw my death with my own eyes. Incomparably glorious was the occasion. The whole uni-

verse was filled with joy. I became everything and enjoyed everything. I had hitherto stuck to only one place, being pent up by egoism. By my deliverance from it, I am enjoying the harvest of bliss. Death and birth are now no more. I am free from the littleness of me and mine. God has given a place for me to live, and I am proclaiming God to the world."

आपुले मरण पाहिले म्या डोळा । तो झाला सोहळा अनुपम्य ॥
आनंदे दाटली तिन्ही त्रिभुवने । सर्वात्मकपणे भोग झाला ॥
एकदेशी होतो अहंकारे आथिला । त्याच्या त्यागे झाला सुकाळ हा ॥
फिटले सुतक जन्म मरणाचे । मी माझ्या संकोचे दुरी झालो ॥
नारायणे दिला वसतीस ठाव । ठेवुनिया भाव ठेलो पायी ॥

When this highest ideal of love is reached, Freedom, Salvation, Nirvan – all are thrown away. Who cares to become free while in the enjoyment of divine love? "Lord, I do not want wealth, nor friends, nor beauty, nor learning nor even freedom. Let me be born again and again and you be my ever love." "Who cares to become Sugar"? says Bhakta, "I want to taste Sugar. Who will then desire to become free and one with God? I may know that I am He, yet will I take myself away from Him and become different so that I may enjoy the beloved."

हेंचि दान देगा देवा । तुझा विसर न व्हावा ॥ १ ॥
गुण गाईन आवडी । हेची माझी सर्व जोडी ॥ २ ॥
न लगे मुक्ती आणि संपदा । संत संग देई सदा ॥ ३ ॥
तुका म्हणे गर्भवासी । सुखे घालावे आम्हासी ॥ ४ ॥
" शिवो भूत्वा शिवं यजेत् "
जया भक्तिची येतुली प्राप्ती । जे कैवल्याते परौते सर म्हणती ।

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GOD-REALISATION AND JNANA-YOGA

Prof. L. C. Patil, M. A.
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God Realisation – Sadhana and Effect,

जन्तूनाम् नरजन्म दुर्लभमत: पुंस्त्वं ततो विप्रता
तस्माद्वैदिक धर्ममार्गपरता विद्वत्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थिति
र्मुक्तिर्नो शतकोटिजन्मसु कृतैः पुण्यैर्विना लभ्यते ॥

This is the opening shloka of Vivekchuda-mani. In this shloka Shri Shankar says that the aim of every individual is to get Mukti, Moksha or Final Beatitude or Liberation, which is not so very easy to get in one life (शतकोटि जन्मसु पुण्यैर्विना न लभ्यते). The etymological meaning of the word ' Moksha ' is Liberation which implies that there is a bondage. Moksha has been defined by निरालम्बोपनिषत् as नित्यानित्यवस्तु, विचाराद् अनित्यसंसारसमस्तसंकल्पक्षयो मोक्षः ।

That is, "By probing on नित्यवस्तु, and अनित्यवस्तु- one is going to have the idea of this mundane existence as अनित्य. And that is Liberation (Moksha).

In the " *song of the Sannyasin* " written in 1895, Swami Vivekanand speaks of the Liberation -

" Few only know the Truth. The rest will hate
And laugh at thee, great one; but pay no heed.
Go thou, the free, from place to place and help.
Them out of darkness, Maya's veil. Without
The fear of pain or search for pleasure, go,
Beyond them both Sannyasin, bold!"
say-Om "Tat Sat. "

And further he says -

Thus, day by day, till Karma's powers spent
Release the soul for ever. No more is birth
Nor I, nor thou, nor God nor man. The " I ",
Has all become, The All is " I "; and Bliss.
Know thou art That Sannyasin bold!
Say Om Tat Sat."

It is, therefore, clear from this that every soul should try to get Moksha and this is possible only when there is God Realisation. Nay in fact, God Realisation itself is Moksha. The Sadhana (साधना) for the God Realisation is Jnana-Yoga (ज्ञानयोग) cf " ज्ञानविहीने सर्वमनेन मुक्तिर्नभवति जन्मशतेन ',

If one has not the true knowledge of the God, he cannot get Liberation, although he had lived in hundreds of Lives. All other Yogas are also essential to the individuals of different attitude (दृष्टि) and those respective Yogas will help them to have the knowledge of God, thereby they lead them towards God – Realisation, through Jnanayoga.

The individuals, have three attitudes " Drishti " or " Buddhi " about themselves-

1) Deh-drishti or Deh-buddhi-I am a body.

2) Jiva-drishti or Jiva-buddhi – I am a Jiva and

3) Atma-drishti or Buddhi- " I am Atman " and as per different visions they behave with the God. In Vidyaranya Vijaya (विद्यारण्य विजय) there runs a sloka like this.

देहदृष्टया त्वद्दासोऽहं जीवदृष्टया त्वदंशत: ।
आत्मदृष्टया त्वमेवाहं इति वेदान्तडिंडिम: ॥

When one feels that he is a 'Deha,' he must think that God is his Master and he is His servant. He should have only activities of a servant and always he must work hard to please his master. " Bhakti yoga ", " Karma yoga ", " Dhyan yoga ", " Nama sankirtana " and other Yogas are prescribed here. He must love the God as his Father, Mother, Brother, Sister, King etc. and submit himself completely, nay surrender everything to him, till his attitude changes.

Such a devotee says-

कायेन वाचा मनसेंद्रियैर्वां वुध्यात्मना वा प्रकृतिस्वभावात् ।
करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥

" Whatever I do with my sense organs, mind and intellect, I submit to you. " If the individual of the first stage, behaves in this way, one fine morning, he understands that " he is not a body ", but he is a ' Jiva '.

Here comes the second stage in the life of an individual. Vedanta, then says, " जीवदृष्टया त्वदंशत: You are His ' अंश ' i. e. part and parcel of the God. " The statements of Lord Krishna " ममैवांशो सर्वभूतो " " All things existing are my part and I am there in them, they are there in me"

"मयि सर्वमिदम् प्रोतम् सूत्रे मणिगणा इव"; "इश्वर: सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति" etc. are applicable. This again is not going to be the final stage. The soul moves for a pretty long time enjoying this status. He behaves like the God. He may be called "Siddhapurusha". He gets the limited power of doing something or undoing some other thing.

The final attitude that "I am Atma" (Atma-drishti) comes to him quite late and then he becomes God. cf. आत्मदृष्ट्या त्वमेवाहं. He himself was Brahman but due to Nescience (" Maya ") or ignorance he could not understand himself in that way. The knowledge dawned on him and so he realises that he is "Atman" (यो ऽसावसौ पुरुष: सोहमस्मि । अहं ब्रह्मास्मि ।) etc. There was a veil to his vision. And that is called " Maya ". What is " Maya "? is the next question for us to answer-

a) The oldest idea of ' Maya ' that we find in Vedic literature, is the *sense of delusion* ' इन्द्रो मायाभि: पुरुरूपमीहते " Indra through his Maya, assumed various forms.".

b) During the Upanishadic period' Maya took another meaning. " Why can't we know this secret of the Universe "? The answer given to this question in the Upanishads is very signi-

ficant. " Because we talk in vain and because we are satisfied with the things of the senses, and because we are running after desires, and therefore, we, as it were, cover the Reality with a mist." cf. हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । Here the word Maya is not used at all, but we get the idea that the cause of our ignorance is a kind of mist that has come between us and the Truth.

c) We read in श्वेताश्वतरोपनिषत् " Know, Nature to be Maya " (मायां तु प्रकृतिं विद्धि) and the Ruler of this Maya, the Lord Himself.

d) The Maya of the Vedanta,in its last developed form is neither Idealism nor Realism, nor is it a theory. It is a simple statement of facts – what we are, and what we see around us. Maya is the statement of the fact of this universe, of how it is going on. It is simply a description of facts as they exist in this universe, – that the very basis of our being is contradiction, that everywhere we have moved through this tremendous contradictions, that wherever there is good, there must also be evil and wherever there is evil, there must be some good, where there is life, death must follow as its shadow, and everyone who smiles will have to weep and vice versa.

The plurality, that we see here in this world, is an illusion (Maya). It has no reality, for it disappears when the knowledge of the true nature of Brahman or God is realised. It is just like seeing a snake in a rope in the dark. This wrong perception is brought out by ignorance or अविद्या which is beginningless. It is the ignorance which is the cause of all this duality. On account of this ignorance the individual soul identifies itself with its adjuncts (उपाधिस) viz, the body, senses etc. which are only superimposed upon it. This identification makes the soul think that it is the doer, enjoyer etc- though the truth is that it is none of these and thereby it comes under the sway of birth, death, happiness, misery etc., in short, becomes bound down to this world.

The world has a relative existence; it is true for the time being, but disappears when true knowledge dawns. It is not real from the absolute standpoint. It is on account of Maya that one thinks that, the world has got a permanent existence and it is of the nature of Brahman. It is as true as Brahman. Maya is not a real entity. We can neither say that it exists nor it does not exist. It is a mystery which is beyond our understanding. It is अनिर्वच-

नीय (indescribable). As Maya is not real, it cannot be related to Brahman, the Reality in anyway whatsoever, for any relation between Truth and falsehood is impossible. The relation is only apparent and therefore Brahman is in no way affected by this illusion which is superimposed upon It, even as the rope is not affected by the snake that is assumed to exist in it.

So the only way to Liberation from this worldly existence (Sansar) is to get rid of this wrong notion, through the real knowledge of God i. e. Brahman. " A man who knows It alone truly passes beyond death (अतिमृत्युमेति); there is no other path to go by (नान्यत् पंथा विद्यतेऽयनाय । श्वे ३-८)" He comes not to death, who sees that one. " Pilgrimage, austerities, worship, charities etc. by themselves, without knowledge, cannot help us to attain liberation. Their utility lies only in purifying our mind (Chitta-shuddhi), cleaning it of all worldliness and thus making it fit to comprehend the Truth. When Brahman is realised, this phenomenal world disappears automatically, without any further effort on the part of the individual.

What, then is the God ? The God is termed in Vedanta as Sat, Brahman, Atman, Iswara and

Isa. Brahman is understood in two senses, by the followers of Jnyanyoga: (i) Saguna Brahman i. e. Brahman with name, forms etc. (ii) Nirguna Brahman i. e. Brahman without name, form and other adjuncts. Let us try to know, in brief, how Brahman is described or defined by the seers.

(1) " जन्माद्यस्य यत: " That which is the cause of this world, is Brahman. This is called the तटस्थ लक्षण or that characteristic of a thing which is distinct from its nature and yet serves to make it known.

(2) सत्यम् ज्ञानमनन्तं ब्रह्म is another definition. Truth, knowledge, infinity is Brahman. This is called the स्वरूपलक्षण, that which defines Brahman in Its true essence. These words though they have different meanings in ordinary parlance, yet refer to the one indivisible Brahman even as the words, father, son, brother, husband etc. refer to one and the same person according to his relation with different individuals.

(3) तैत्तरीयोपनिषत् defines Brahman–

" यतो वा इमानि भूतानि जायन्ते " etc.

" That from which these beings are born, by which they live after birth, and into which they enter at death– Try to know That. That is Brahman."

(4) " ब्रह्मवेद ब्रह्मैव भवति । "

" He who knows the supreme Brahman becomes Brahman indeed. " Texts like this show that to know Brahman is to become Brahman; when ignorance is removed Brahman manifests itself, even as when the illusion of the snake is removed the rope manifests itself. Here the rope is not the creation of any act. The identity of the individual soul and Brahman set forth in texts likeअहं ब्रह्मस्मि, सोहमस्मि e tc. is not a fancy or imagination, but an actuality, and therefore, differs from meditation and devout worship as prescribed by the scriptures in texts like " One should meditate on the mind, as Brahman " (छा 3-18-1,), " The sun is Brahman " (छा. 3-19-1.). The knowledge of Brahman, therefore, does not depend on human endeavour and hence it is impossible to connect Brahman or the knowledge of it with any action.

(5) एकं सत् विप्रा बहुधा वदन्ति says, ऋग्वेद. There exists only one सत् but the learned call it by different names. सदेव सोम्य इदमग्रमासीत् एकमेवाद्वितीयम् । Only one God was there at first – one without a second. Here the Brahman is described as सत्

(6) मैत्रियोपनिषत् has given another definition of Brahman (II 2) अथ य एष सम्प्रसादोऽस्माच्छरीरात् समुत्थाय

परं ज्योतिरुपसंपद्य स्वेनरूपेण अभिनिष्पद्यत इत्येष आत्मेति होवाच। एतदमृतमभयमेतद् ब्रह्मेति ॥

"That luminous reality, which comes out of us in the ecstatic state of consciousness and appears to our vision in our own form, is what we might call the Atman or Brahman."

(7) In the same manner, the Kathopanishad also tells us that the aspiring individual must extract very courageously the form of the Atman out of his own body, as a blade of grass might be extracted from its sheath. cf. तं स्वाच्छरीरात् प्रवृहेन्मुञ्जादिवेषिकां धैर्येण ।

(8) छान्दोग्योपनिषत् gives another description of Brahman – य एषोऽन्तरादित्यो हिरण्मय: पुरुषो दृश्यते हिरण्यश्मश्रू; हिरण्यकेश आ प्रणस्वात् सर्व एव सुवर्ण: (1-6-6)

The sage is able to see on the sun, for example, the full form of God, clothed in golden radiance, with golden mustaches, with golden hair, and upto the tip of his nails full of golden appearance.

This is supported by another passage in the ईशावास्योपनिषत्, which tells us that this golden person, whom one is able to see on the sun, is the same being as own self (योऽसावसौ पुरुष: सोहमस्मि–16.) Here the ऋषि feels the identity of the

person within himself with the person outside, whom he is able to see projected on the Sun.

(9) Brihadaranyakopanishad in IV–4 12, gives another description of God or Atman.

आत्मानं चेद्विजानीयात् अयमस्मीति पुरुषः।
किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥

Why should such a man enter upon any feverish body or mental activity when once he has realised that the Atman, whom he has seen is really himself? The vision of the self would put an end altogether to any such activity.

Scriptures, thus, first teach us that Brahman is the cause of this world and then to remove this false notion of remoteness, they teach that It is one with the inner self. So long as this identity is not realised, It appears to be the cause of the world.

That Bliss, which admits of no difference is Brahman, we learn from छान्दोग्योपनिषत् " The Brahman only is Bliss. This Infinite we must desire to understand. (छां 7–23–1) " Where one sees nothing else, hear nothing else, understands nothing else, that is the Infinite. Where one sees something else, hear something else, understands something else, that is the finite. The

infinite is immortal, the finite is mortal. (छां 7-24-1). This non-dual Bliss is the Infinite, the Brahman defined in आनन्दवल्लि as Existence, Knowledge. Infinite is Brahman and from this all creation springs - So understood Bhrigu, the son of Varuna.

It is clear from the above definitions that Brahman is incorporeal, unextended, impenetrable, indivisible, immovable, unchangeable, imperceptible and without any sensible qualities. In plain language, the Brahman cannot be seen, nor heard, nor touched, nor smelt, nor tasted. It has no colour, no form, no sound, no smell. It cannot be burnt, nor be cut, nor be dried, nor be drenched, nor be increased, nor be diminished; it is not subject to the laws of division and subtraction, nor exhausted by our taking all out of it, for unlike the contents of a material body, the more you take out of it, the more it has yet to give. It is neither in space, nor in time. It is not subject to motion or change and therefore cannot be destroyed. In other words, it is infinite, eternal, and immortal.

To realise such a Brahman Jnana-yoga is the only " Sadhana. " If we compare Brahman

to the vast ocean, Jnanayoga becomes the main current and the other Yogas like भक्तियोग, कर्मयोग, ध्यानयोग etc. are its tributaries joining the main current.

What is Jnana Yoga ?

" Jnanayoga means communion with God by means of Jnana." The follower of Jnana Yoga aims at the realisation of Brahman. He says नेति नेति (not this, not this) and thus leaves out of account one unreal thing after another until he gets to a point where all Vichara (discrimination) between the real and the unreal ceases; and the Absolute Brahman is realised in " Samadhi."

The more his attachment to the world, the less a man is likely to attain Jnana. The less his attachment to the world, the more is the probability of his gaining Jnana.

The God-realisation does not mean collecting knowledge about God and systematically memorising it. By Jnanayoga, one should not misunderstand, the study of the texts dealing with the Brahman and the discussion thereon. Kathopanishad says– " नैषा तर्केणमतिरापनेया " (Brahman cannot be got by Logic and argumentation)

नायम् प्रवचनेन लभ्य: न मेधया न बहुनाश्रुतेन । (Brahman cannot be got by lectures, nor by one's intelligence, nor by reading the scriptural texts).

Just as the reading of the medical books cannot cure a patient of his disease, so also reading of the religious texts cannot enable a man to realise God. Shri Shankara has recommended fifteen steps in the path of the realisation of Brahman, in his Stotra– अपरोक्षानुभूति: 102 to 132 following Patanjali. But every word has got a different connotation. Without constant practice, says he, the self, that is pure existence and knowledge cannot be reached. cf नित्याभ्यासादृते प्राप्तिर्नभवेत् सच्चिदात्मन: । Therefore one, who desires knowledge and seeks liberation should meditate on Brahman for a long time –

यमो हि नियमस्त्यागो मौनं देशश्चकालना ।
आसनं मूलबन्धश्च देहसाम्यं च दृक्स्थिति: ॥

(1) The control of the senses (यमो) (2) The control of the intellect (नियम:) (3) The avoidance of unreality (त्याग:) (4) Spiritual silence (मौन) (5) Place (देश) (6) Time (काल) (7) Posture (आसन) (8) The subdual of the root cause (मूलबन्ध). (9) The equipoise of the body. (देहसाम्यं) (10) The firmness of the vision (दृक्स्थिति:).

प्राणसंयमनंचैव प्रत्याहारश्च धारणा ।

आत्मध्यानं समाधिश्च प्रोक्तान्यङ्गानि वैक्रमात ॥

(11) The control of life forces (प्राणसंयम). (12) The withdrawal of consciousness (प्रत्याहार), (13) the holding of consciousness (धारणा) (14) Self contemplation (ध्यान) and (15) absorption (समाधि)– These in order are said to be fifteen steps.

Brihadaranyakopanishad says आत्मा वा अरे दृष्टव्यः श्रोतव्यो मन्तव्यो निधिध्यासितव्यः ';आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेन इदम् सर्वं विदितम् ॥ Verily the soul is to be seen, heard, thought about, and meditated upon. If the soul is seen, heard, contemplated on and comprehended, then all this is known " For everyone knows that it is for the sake of the आत्मन् that, man loves his wife, children, wealth, cattle, and everything that is dear to him. न वा अरे पुत्रस्य कामाय पुत्रः प्रियो भवति, आत्मनस्तु कामाय पुत्रः प्रियो भवति ॥ etc.

To realise God, we must offer to Him, our body, mind and riches. Everything depends upon His Grace " Kath – यमेव वृणुते तेंन लभ्यः " To have his grace, whatever work we perform, we must do it with sincerity and earnest longing, surrendering it to Him.

God is beyond the mind and intellect

इंद्रियाणि पराण्याहुः इन्द्रियेभ्यः परं मनः
मनसस्तु परावुद्धिः यो बुध्देः परतस्तु सः ॥

He manifests himself to them, when they are purified. It is lust and wealth which make the mind impure. (मन एव मनुष्याणां कारणं बन्धमोक्षयोः ॥) As long as Avidya reigns in the heart, the mind and the intellect can never be pure. They are known to be different from each other, but in their purified state, they become one, and are resolved into चैतन्य (pure consciousness). Then God, the चैतन्य becomes manifest to चैतन्य.

The realisation of God is of two kinds– One is the identity of the *Jivatman and Paramatman;* and the other is *the sight of the Divine in his personal manifestation.* The first is the निर्गुण Brahma साक्षात्कार and the second is सगुण Brahma साक्षात्कार.

Here is a beautiful figure given by one of the seers of the Upanishads. Upanishads are not mere speculations but the record of the spiritual experiences of the race for centuries, actual realisations or superconscious perceptions. The Risi tells us to imagine the Self to be the rider, and this body the chariot, the intellect to be the charioteer, mind the reins, and the senses the horses. He, whose horses are well controlled, and whose reins are strong

and kept well in the hands of the Charioteer (the intellect), reaches the goal which is the state of Him, the Omnipresent, the Omniscient and the Omnipotent. But the man, whose horses (senses) are not controlled, nor the reins (the mind) well managed, goes to destruction. This Atman in all beings does not manifest himself to the eyes or the senses, but those, whose minds have become purified and refined, realise Him, beyond all sound, all sight, beyond form, absolute, beyond all taste and touch.

The effect of God–realisation is the final part of our discussion.

After the realization of God, some prefer to remain in the world. They can see both, what is within it and what is without. The blazing light of their knowledge falls upon everything in the world and they can easily discriminate good from evil, the eternal from the non–eternal. All the qualities of the स्थितप्रज्ञ mentioned in the II Chapter of the Bhagwadgita can be found in him. He is enjoying the highest Bliss. He really realises the four महावाक्यs of Upanishads–अहं ब्रह्मास्मि; सर्वं खल्विदं ब्रह्म; तत्त्वमसि and सोऽहमस्मि ॥

In Tait. Up. in two passages we find the statement of the God realised souls– तै उ. 1-10 अहं वृक्षस्य रेरिवा । कीर्ति : पृष्ठं गिरेरिव । ऊर्ध्वं पवित्रो वाजिनीव स्वमृतमस्मि॥

"I am the mover of the tree, namely the tree of the body or the tree of the world. My fame is like the fame of the mountain, lofty and supereminent. My source lies in the holy original Being. I live immortality like the luminous Being in the Sun."

Here is another passage Tait. Up. III 10, 5–6 where the realised soul sits in ecstatic contemplation singing the song of universal unity.

एतत् साम गायन् आस्ते । हा ३ वु हा ३ वु हा ३ वु । अहमास्मि प्रथमजा ऋता ३ स्य । पूर्वं देवेभ्योऽमृतस्य ना ३भायि । यो मा ददाति स इदेव मा ३ वाः । अहमन्नमन्नमदन्तमा ३ दि्म । अह विश्वं भुवनम्भ्यभवा ३ म् । सुवर्न ज्योति : ॥

"How wonderful ! How wonderful! How wonderful ! I am the fiirst born of Law. I have loved before the gods. I am the source of immortality. He who gives me keeps me. I devour as food the devourer of all food, which is as much as to say that both the objective and subjective, worlds are resolved in me. I fill the whole universe with splendour as of the Sun."

Let us all pray Sadguru Rambhavu to take us to that spiritual height, where we can enjoy that Bliss.

ॐ तत् सत्

GOD REALISATION AND SHRI AUROBINDO

Prof; S. S. Malwad, Dharwar

God realisation was not the ultimate aim for Shri Aurobindo. It was the first step on his way. He aimed at the evolution of a new Divine race on earth.

The present humanity is at a particular stage. It has yet to rise to a still higher stage. The present one, according to Sri Aurobindo, is at a mental level. Man has yet to 'ourney towards the supramental level.

The achievements of modern man at the mental level, though spectacular, are still partial, limited and ineffective for the purpose of his ultimate destiny.

The origin of man is divine. So must be his destiny. But what do we find today ? Frustration, helplessness, tears, struggle and inequality. Man is at present ruled by ignorance, ego and desire.

God realisation in the sense of exceeding the limited human nature and growing into the Truth is certainly a significant step towards man's destiny. But Sri Aurobindo has set forth triple aim for humanity: (i) Ascent to divine power, (ii) Descent of divine power on earth. (iii) Transformation of earthly life into Life divine.

Perhaps Sri Aurobindo's term ' Ascent ' may be equated with God realisation as is generally understood.

With God realisation in the sense of losing oneself in God individuals, no doubt, will be liberated. But the life on earth will continue to be what it has been so for. So many of our religions have worked towards God realisation. But the generality of human life has not changed. Ignorance and darkness still prevail. Man is not free from frustration and pain. Surely this cannot be the ultimate purpose of creation. According to Sri Aurobindo the present ' Life human ' must be transformed into Life Divine. His mission was entirely in this direction, not amelioration but perfection, not advanced humanity but gnostic beings.

As the aim is triple, so is the foundation. They are (i) Aspiration for the divine. (ii) Way of equality or calm. (iii) Integral surrender to the Divine. Integral yoga is the name given to Sri Aurobindo's yoga. Integrality is its unique feature. It is the yoga of body, vital and mind leading to supermind. Bringing to the forefront the psyche is the prerequisite. Sri Aurobindo sums up the conditions of Integral yoga in these words:

"... it is only the very highest supramental Force descending from above and opening from below that can victoriously handle the physical Nature and annihilate its difficulties. There must be a total and sincere surrender; there must be an exclusive self-opening to the divine power; there must be a constant and integral choice of the Truth that is descending, a constant and integral rejection of the falsehood of the mental, vital and physical powers and Appearances that still rule the earth-nature."

A French Sadhak of Sri Aurobindo Ashram who has taken the Indian name of 'Satprema' sums up Sri Aurobindo's life and mission in one phrase, i. e. 'Adventure of consciousness.' It is the title of his brilliant book. Says Sat-prem:

"... Sri Aurobindo is not only the explorer of consciousness, he is the builder of a new world..... after having gone over the last frontiers of worlds not unkown to ancient wisdom, Sri Aurobindo discovered another world not found on any map which he called 'supermind' and which he wanted to draw down to the earth."

Sri Aurobindo's is the adventure of Consciousness of limitless experience.

In a neat little book, 'Founding the Life Divine' Morwenna Donnelly has given a fine exposition of the fundamentels of Integral Yoga. Says Miss Donnelly:

"It was fundamental to his (Sri Aurobindo's) teaching that until man can achieve an extention of consciousness beyond the mental principle which now confines him, he will continue to be trapped by the dilemmas which beset him. He may apply palliatives and effect temporary compromises, but there can be no definitive transformation, no divine life, no kingdom of heaven on earth unless man can establish his consciousness in a principle to which unity, harmony and truth are native."

"... Concerned as it is with the earth consciousness, Integral Yoga turns its face against any withdrawal from life, any form of monastic seclusion or escape from the challenge of existence in the world... The Yoga asks of those who practise it that they make their lives and work the ground of its action... to liberate the divine reality within the soul and to express it."

Says Sri Aurobindo:

" Churches, orders, theologies philosophies have failed to save mankind because they have busied themselves with intellectual creeds, dogmas, rites and institutions...as if these could save mankind, and have neglected the one thing needful, the power and purification of the soul. "

' Life Divine ' is the monumental work by Sri Aurobindo in which we have his philosophic exposition. It sets forth a new vision for the future of humanity. His epic, Savitri is called ' The song of Life Divine. ' The vision of the seer regarding the future of humanity is embodied in great poetry. An attempt is made in this paper to present Sri Aurobindo's unique vision regarding the future of humanity, towards which God realisation is a step.

In his epic 'Savitri', the seer poet has mapped out the entire range from the inconscience. to the super conscience.

Winning a boon from Yama to revive her dead husband, Satyavan by Savitri is the time old story of Savitri. Sri Aurobindo has used this legend and transformed it into a great symbol.

In the legend a girl wife succeeds in bringing to life her husband who was dead. In the symbol the universal Mother secures immortality for the entire human race. There is the mating of the finite with the infinite, marriage of Earth with Heaven achieved through Integral yoga.

In the old story, Ashwapathy practises penance to have a child and Savitri is born. In the epic he symbolises the aspiring human soul and he becomes instrumental in bringing down Divine Grace to earth for transforming humanity into divinity. His 'tapasya' is towards a search of truth of himself and the truth of the creation. So Ashwapathy travels into various worlds, different levels of consciousness right from the dark matter into Higher mind,

which is a level higher than the ordinary mind. From his own spiritual experience Sri Aurobindo has described in Life Divine the ascent to the superior grades of consciousness. They are: ordinary mind: Higher Mind; Illumined Mind; Intuitive Mind; Over Mind; and the last one, Super mind. So Ashwapathy after reaching the Higher mind finds that there are further heights to be scaled. He has to undergo the experience of supra-cosmic planes. In the planes of supra-cosmic consciousness Ashwapathy comes face to face with the Divine Mother. In other words, he enters the Divine world of spirit. There he finds the Truth world different from the world we live in. The next question for him was how to bring down to earth the highest truth so that it could be established here. Though an evolved soul, he felt the task beyond his capacities. So he prays to Divine Mother to come down to earth to establish here the Life Divine. The Divine Mother gives Ashwapathy a boon that human manifestation of Her Grace would come down to earth. It is in this context that Savitri is born on earth.

Ashwapathy was intrigued by the creation-its cause, course, its malady and cure. He

discovered that God was involved in Matter. For evolving God out of matter, he decided to make his life a Divine experiment as was done by Sri Aurobindo.

Ashwapathy's first phase of yoga was towards " Soul's Release. "

" Absorbed no more in the moment ridden flux where mind incessantly drifts as on a raft... His soul could sail beyond thoughts' luminous bar. . . . His soul, mind, heart became a single sun. . In the struggle and upheaval of the world, He saw the Labour of godhead's birth.... Thus came his soul's release."

With this spiritual change, he moved towards the next step " The Secret Knowledge."

On a height he stood that looked
towards greater heights
— — —
God's bliss and oneness are our inborn
right
— — —
We are sons of God - - - -
His human portion, we must grow
divine
Our life is a paradox with God for key.

So God–realisation was for Sri Aurobindo only a key to the paradox of life and not an end by itself. Life's paradox need not dispair us.

For ' an outstretched Hand is felt upon our lives. '

Climbing through consciousness Ashwapathy was able to find divine forces 'within himself.'

He raised his eyes to unseen spiritual heights
Aspiring to bring down the greater world.

— — —

A pilgrim of the everlasting truth

— — —

Sunbelts of knowledge, moonbelts of delight
Stretched out in an ecstasy of wideness

— — —

He broke into another space and time.
From there,
. . . . . all that thought and sight can never know

— — —

Were near to heart's contact felt by Spirit sense.
After this he entered the ,world Stair'.

He saw a lone immense high curved
world-pile
— — —
climbing . , . . . to the supreme
— — —
Mounting into great voiceless stillnesses
It marries the earth to screened eternities.

Though he has climbed high, the eternities are still screened. So the Yogin king climbs further up. He now enters " The kingdom of subtle Matter. "

After falling off mortality's cloak
Lightened is its weight to heighten
its ascent
— — —
And bears the soul from world to higher
world

The subtle matter reached by Ashwapathy serves a greater consciousness.'

Only when we have climbed above our-
selves
A line of Transcendent meets our road
And joins to the timeless and the true.

The mystery of creation unfolds itself before Ashwapathy at this stage. Vital is the

principle of life. In " The kingdom of Little Life", ' an instinct driven ignorance ' prevails. So ' pain is inevitable. ' Then mind emerges. Matter: Life: Mind – this is the evolutionary process. After Mind what ? ' Supermind ' is the answer of Sri Aurobindo. But from mind to Supermind is a long and arduous way. Man must tread that.

Ashwapathy goes through the evolutionary spiral. He moves from the ' Kingdom of Little Life ' to ' Godheads of Little Life ' and then ' The Kingdoms' Godheads of Greater Life.' After that he has to descend into " Darkness " and to meet ' The world of Falsehood, The Mother of Evil and the Sons of Darkness. "

At the level of the 'kingdom of Little Life' there are ' little things ', 'lusts,' ' hot glare, ' ' passions ', ' crimson stain '. The mental man may be superior to the instinctive animal. But what is his lot after all ?

The mind learns and knows not, turning its back to Truth:

> It studies surface laws by surface thoughts
>
> ... ...

A thinking puppet is the mind of life
... ...
. . . With ego's factories and marts
Surround the beautiful temple of the soul
... ...
His small successes are failures of the soul
His little pleasures punctuate frequent griefs
... ...

But Ashwapathy could see that such a spectacle was only a 'provisional scheme.' There is 'a deeper seeing from within.' He saw the forces that urge man 'towards the still greatness of a distant hour.'

"All shall be captured by delight, transformed;
In waver of undreamed ecstasy shall roll
Our mind and life...

Such an assurance cheers up Ashwapathy. And he moves on to "the Kingdoms and Godheads of Greater Life." The greatness of this realm is 'to seek and to create.' With

further push of evolution, there are interests clashing, struggle and Death. God and Evil intermingle. Truth is playing hide and seek. There is 'harlot power that slays the soul.' But then Error, Defeat and Pain must be exceeded.

... ...

A Soul not wrapped into the cloak of mind
Could glimpse the true sense of world forms

Ashwapathy's is such a soul. So he proceeds to 'meet the Eternal's wide sublimities.' Before he could do so, however, he must know the cause that hinders Life's self-transcendence. Hence, 'Descent into Night' becomes inevitable:

Falsehood came laughing with the eyes of truth

... ...

Power and utility were Truth and Right
And founded unity upon fraud and force

... ...

Only were safe who kept god in their hearts

Courage their armour, faith their sword
they must walk

'With his bare spirit' Ashwapathy met 'naked hell.' In this realm 'the spirit's bliss was changed into cosmic pain.' 'The primal cosmic will' was falsified. The sons of Darkness are the 'haters of light, intolerant of peace.'

But then they have to face and conquer. For,
'None can reach heaven who has not passed through hell
This too the traveller of the world must dare
... ...
In hell he sought the root and cause of hell
Yet kept in tact his spirit's radiant truth

Ashwapathy travelled further 'unmoved by fear, grief and the shocks of fate.' He reached 'The Paradise of Life – Gods.' This paradise is only 'A little outpost of God's vast delight. Ashwapathy could not possibly stop there. So he proceeded to 'The kingdoms of Godheads of the Litte Mind.' At this level are the

human Intelligence, Logic, Imagination and Reason. Of these,

> ' None had the inner look which sees
> Truth's whole
> All glorified the glittering substance '
> ... ...
> Inflicting Matter's logic on spirit's dreams
> ... ...

As ' The truth is known only when all is seen, it was necessary for Ashwapathy to see ' The world from solitary heights. ' So he moved on to ' The kingdoms And Godheads of the Greater Mind '. At this level he could exceed the mental Man. There is " a triple realm of ordered thought. ' The first of these realms is ' close to the world of man '. This may be called ' world kindergarten of young souls '. The next in rank is ' a subtle archangel race ' with a keener vision of the truth of things:

> " High architects of possibility
> ... ...
> And theoreticians of unknowable truths.

Perhaps Einsteins and Whiteheads may be included in this category.

The third and the last in this realm would be the " August and few, the sovereign kings of Thought '. These are engaged ' In a sublimer and more daring soar. ' The seer and the sage come under this category.

' But thought nor word can seize eternal Truth '
Thus it is even with the seer and sage
For still the human limits the divine '

It is true that the consciousness of seer and sage is closer to divine rather than human consciousness. As such, they engage themselves in the pursuit of ultimate truth. And they do get a response from 'Parashakti' above. If only we could leap out of our thought,

' The timeless Ray descends into our hearts '.

A beginning ' of immense ascent, was now made. And Ashwapathy continued the ascent. He arrives at ' The Heavens of the Ideal '. This one is ' The lovely kingdom of the deathless Rose '. Sri Aurobindo uses Rose as a symbol of bliss and Flame as a symbol of force. At this level, Ashwapathy had some experience of both Rose and Flame. His further destination was ' In the self of mind '.

'He stood on a wide arc of summit space
Alone with an enormous Self of Mind

Ashwapathy was now able to reach the 'Silence, the mystic birth place of soul.' But he realised that silence above and strife below could not be the real solution for the world's problems.

'The great perturbed inquirer lost his task'. Occupation gone. But could this be the end ? If it were so, 'Nirwan' would be the ultimate aim of creation. 'Extinction would be just an escape'. Sri Aurobindo did not accept such a stand. Silence or extinction cannot be an answer for the problem of creation. Otherwise the creation would be just 'a stage for the comedy of Ignorance'. Ashwapathy could not ignore the earth consciousness. He was stil aware of the helplessneas and the frustration of the humanity.

'A greater spirit than the self of Mind
Must answer to the questioning of his soul'.

Ashwapathy must move on. He travelled towards 'The world Soul' and entered 'Into a wonderful boundless realm': In that realm,

'A depth he felt answering every height
... ...
An hour eternal in the heart of time.
A silent soul of all the world was there
... ...
A sense of universal harmonies.

Here Ashwapathy saw ' Purusha-Prakriti '.

A single being in two bodies clasped
... ...
Then in a sovereign answer to his heart
A gesture came. . . . : .
... ...
Overwhelmed by her implacable light and bliss
He fell down at her feet unconscious...

On his regaining consciousness, Ashwapathy entered ' The kingdoms of Greater Knowledge ' where,

Delivered from the fiction of the mind
... ...
He heard the unspoken Reality's voice
... ...
He linked creation to the Eternal's sphere.
His will took up the reins of cosmic Force.

His next step was ' The pursuit of the unknowable. ' In this pursuit,

" A stark companionless Reality
Answered at last to his soul's passio-
nate search. "

His further step was ' The Adoration of the Divine Mother. '

As he adored the Mother, ' Abolished is the burdening need of life. '

Ashwapathy as an individual is now satisfied. But as a representative of the suffering humanity his mission is not yet complete. So ' It is too early to rejoice'.

' Escape brings not the victory and the
crown'

Ashwapathy must have the victory. So he proceeds further. And he enters ' The House of the spirit and the New Creation:

' The Eternal goddess moved in her cosmic
house '

Ashwapathy moves further to have ' The vision and the Boon '. He felt that " The one he worshipped was within him now. " He heard the immortal words from Her:

" Oh son of strength who climbest
creation's peaks
... ...
Accept the difficulty and god-like toil
... ...

All things shall change in God's trans-
figuring time."

Ashwapathy replied:

" How shall I rest content with mortal
days
... ...
How long shall our spirits battle with
the night
And bear defeat and the brute yoke of
death
... ...
Let a great word be spoken
And one great act unlock the doors of
fate".

The supreme Mother replied:

Oh strong forerunner . . .
One shall descend and break the iron
Law
Change Nature's doom by the lone
spirit's power
... ...
A branch of heaven transplant to
human soul

Nature shall overleap the mortal step."

So Ashwapathy secured the boon that

Savitri as an embodiment of Divine Grace would be born on earth to transform it into Life Divine. With such an assurance, Ashwapathy returns to earth to continue his god-like toil aided of course by the Divine Grace. He did not remain in the bliss or some such status.

In 'Life Divine' Sri Aurobindo has discussed two Negations viz., 'The materialist's Denial' and 'The Refusal of the Ascetic.' He tells us that these two Negations hinder the marriage of earth with Heaven. So man has to pass beyond these two Negations for fulfilling his ultimate destiny. After reaching the highest point in his spiritual Sadhana Ashwapathy resumed 'his mighty rounds'. Savitri came down in human form. Her 'Tapasya', struggle and victory form the central theme of Sri Aurobindo's epic. The legend is time old. The symbol is new.

Savitri as an embodiment of Divine Grace is also divine Force acting on earth. Satyawan is the human soul operating on earth but subject to the laws of Nature. The Lord of Death symbolises the Law of Nature. And Ashwapathy as already mentioned symbolises human aspiration to 'bring down God into the

lives of man '. He also represents Life-Energy. Ashwa (i. e. horse) stands for Energy. It is his yoga which prepares the way for the advent of Savitii of the sun god. Coming to earth Savitri must face the problems of humanity, the Law of Nature. Through her *Tapasya* Savitri equips herself for a struggle with the Lord of Death. And ultimately she wins a victory not for herself alone but for the entire humanity.

Ashwapathy aspires for Light and Truth. Savitri puts her divine Force into action on earth. The conjunction of human aspiration and divine grace leads to the ultimate fulfilment i. e. divinisation of earth.

This is Sri Aurobindo's vision for the future of humanity as set forth in his epic, Savitri.

Says Savitri :

To bring down to the world on earth we came
To change earthly life into Life Divine.

Such has been the ultimate aim of Sri Aurobindo. Towards this end he devoted his life and practised Integral Yoga.

A NOTE ON INTEGRAL YOGA

The Aim of Integral Yoga.

Union with the Divine in all His various aspects:

i) Immutable Being (Sayujya)
ii) Mutable Being (Sadharmya)
iii) His private dalliance (Samipya)

It includes perfection (Shuddhi), Realisation (Siddhi), Release (Mukti), Supernal Bliss (Bhukti).

Not only supernal bliss but active participation in the delight of God's evolutionary self manifestation in material conditions.

Self perfection as a means of collective perfection.

Self realisation as a means of self manifestation.

Spiritual emancipation of Nature as a means of transformation of Nature.

Self absorption: Ecstatic communication; Dynamic self-manifestation.

In short, it is to refashion life on the basis of profoundest spiritual realisation.

Conditions.

Allowing the Supreme Divine Energy (Mother) to work.

Making over to Divine Mother the entire charge of Sadhana.

Conjunction of Aspiration from below and the Grace from above.

1. Aspiration: It is the stirring of the Divine spark within. It is not ambition. Ambition is egoistic. It is not Philanthropic. Philanthropic attitude is a mental impulse, a subtle egoism. Aspiration is a free movement of Truth consciousness.

2. Self surrender: All movements physical, vital and mental such as cravings, impulses, feelings and thoughts to be offered to God. Nothing to keep for oneself.

In short, it is the replacement of personal desire by the Divine will.

3. Self opening: surrendered consciousness is to move for an encounter with the Divine within oneself.

Inward: Inmost divine principle behind the Heart Centre (Hritpadma)

Upward: Opening towards the ranges of the

superconscience above-Light, Knowledge, Peace, Power, Bliss.

Principles:

Arousing the psyche. Perfecting all instruments. Perfection of body as in Hatha Yoga, of mind as in Raja Yoga.

The respective contributions of Bhakti, Gnana and Karma Yoga also as distinctive factors in a total achievement. Start from any one of them but arrive at unification of all the three.

No exaggerated emphasis on any one of them. It is the Synthesis of all Yogas.

For stilling the mind four stages are mentioned: quiet (Achanchalata), calm (sthirata), Peace (shanti), silence (nirawata).

There are three stages of Integral Yoga.

Psychicization: Bringing forward the soul within change the role of silent witness of the psychie to that of an active sovereign ruler. Psychic change of the lower nature of man to have a true vision and sense of the dynamic divine (Mother).

Soul's complete emergence as the controlling force so as to effectively impose its rule on the mind.

II Spiritualisation:

Opening upwards to a supreme spiritual status or higher existence from above. "The spiritualised is the established descent of the peace, light, knowledge, power and bliss from above, the awareness of the self, the Divine and the Higher Cosmic consciousness" (Life Divine).

Unfettered vision of the truth of the things above.

III. Supramentalisation:

Identity knowledge of the Real in all its aspects and rich diversity complete transfiguration.

Effects of Supramentalisation.

i. Universalisation:

Expansion of consciousness to the dimensions of the entire univese, Identification with the cosmic consciousness. Movement of the truth consciousness.

ii. Essentially identical with the Absolute-fealling the transcendent one within. It is the crowning phase of self perfection.

Uniqueness of Integral Yoga:

1. Perfection of the body as in Hathayoga. Perfection of the Mind as in Rajayoga. Bha-

kti, Karma, Gnana Yogas also included as also the Shakti aspect of Tantras. It is a synthesis of all yogas.

2. Asceticism not advocated. It is not world shunning but divine life. Developing all faculties to the full.

3. There is no departure from the world for Heaven or Nirwan. The aim is transformation of life on earth.

4. The object of the yogas in the past was release from life. The object of integral yoga is the divine fulfilment of life. It is to bring the Highest power on earth.

5, Total and integral change of consciousness and nature.

6. Continuing yoga even after self-realisation. It is to work from the level of the highest consciousness on life and matter.

Aids to Sadhana:

1. Aspiration, 2) Equanimity, 3) Faith, 4) Guru, 5) Meditation, 6) Peace, 7) Personal effort, 8) Psychic Being, 9) Silence, 10) Sincerity, 11) Surrender, 12) Work.

1) Aspire for the divine.

2) Means a quiet and unmoved mind, vital. Not the touched or disturbed by things that

happen, or said or done to you.

3) Not Tamasic but luminous dynamic.

4) For overcoming pride and allegiance. Human nature cannot be dealt with mechanical rules or charts. If possible have the Divine as Guru.

5. Opening to the Divine influence concentration in the heart or head. Meditation: Remain quiet and observe what comes in the consciousness. Widening the consciousness. Concentration: Gathering together of the consciousness centralising on the divine. No fixed mantra: collective meditation of persons who are harmonious or single minded.

6) Get rid of disturbing thoughts, feelings, movements. A settled peace in mind. Refusing to be disturbed by difficulties or fluctuations.

7. For opening yourself more and more by assent to true things Peace, Light, Truth, Bliss calling on God always.

8) Soul is hidden in man by mind. Bring the soul to the front through constant self offiering Intellectual ideas; outer signs are of no use.

9) Not retirement: silent mind is the result of yoga control from within.

10) To desire the divine truth alone and nothing else. Reject all personal desire, demand; offer every action to the divine. " I am ready to be not what I want but what the divine wants me to be ".

11) The will of the divine in place of one's desires. Not physical habits but movements of Truth. Give yourself entirely to the divine and to no body else.

12) For keeping a balance between internal experience and external expression work without personal motives, or public recognition or worldly fame or greatness. No preference in the work.

THE EFFECT OF SUPRAMENTALISATION

The ascent of consciousness through Higher mind, Illuminous Mind, Intuitive Mind and over Mind. The final stage is the Supramental one. Here the man becomes gnostic Being, a divine person not a personality based on egocentricity.

A complete and integral transformation of mundane nature, free from every trace of darkness, imperfection and incapacity.

Supramental nature is a power of the infinity and sees every thing from a direct awareness of unity and acts from an inherent sense of Reality.

Supramental change will bring about a new race of gnostic spiritual beings. The rule of inconscience will disappear. The rule of supramental consciousness will come. As a consequence, there will be more harmony than discord.

Sense of Oneness, harmonic Unity will prevail. The Many will appear as the several aspects of the Truth of one.

There will be no contradiction between one's good and the good of others.

It will be a self fulfilment and not self-effacement.

The gnostic being will have the self-effectinating force of the Divine Truth consciousness.

All distinctions between the self and the world will disappear.

The gnostic being will have a universal consciousness and not an ego-centric one. He will know everything as a part of his own being. Hence his knowledge will be by identity.

Body will be transformed to make it a fit instrument for the supramental principle.

Ananda will be inherent in the gnostic as a universal delight. There will be richness of diversity.

Complete self-knowledge leads to world knowledge and to the knowledge of the Transcendance which is the source of all becomings. For, Realisation is not to be limited to one's self only. But it has to be extended towards the self of the universe and Transcendance.

Unity, Mutuality and Hormany would be the law of the collective gnostic life.

—ooOoo—

GOD - REALISATION.
SADHANA & EFFECTS.

(A Layman's Point of View)

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The topic is a very serious and difficult one and it is with a good deal of hesitation that I have taken up the task of speaking before you on this subject. I propose to place before you, as a matter of loud thinking, some ideas of mine on the subject with a view to benefit myself from a discussion of the topic.

Though there may be some controversy about the fact of GOD Realisation, for all practical purposes, it is an accepted fact, and we are proceeding on that footing. In my view God Realisation is an indubitable fact of experience. It is the Summum bonum, the highest ideal of human life. Not only it is a realisable ideal, but is the only ideal worth realising for man, since after God Realisation, nothing remains to be realised.

It may be stated that God Realisation or Self Realisation implies the transcendence of limitations of human existence. It is an exceeding of man by himself, so that he is elevated to a plane of consciousness above the limitations of finite human nature. As PURANDARADAS sang several centuries ago, suffering is the badge of man " ಅನುಗಾಲ ಚಿಂತೆ ಮನುಜನಿಗೆ, ವನ ಹೊಗಿ ವಾಘವನ ಒಡನೋಡೊತನಕ "And this suffering is due to the fact that man is a finite and limited being, just a speck in the vast flow of infinite existence. It is obvious that there cannot be any end to the misery of man unless and until he can attain to a state of consciousness which transcnds the limitations of his finite nature. In fact God Realisation is a passage; it is not a flight from the finite to the infinite not in the mathematical sense, since God is beyond all categories, but from the point of view of inner consciousness, from imperfection to perfection and from ignorance to illumination. It is the highest value, the highest eschatological category in human life, in fact, some thing Sai Juris and transcendent. It is the highest peak of all beings. In that state of consciousness, he is transported beyond and above the place of good and evil and is in direct

communion with the Infinite. The finite human consciousness comes into conflict with the universal spiritual substance of all existance. It is a state of beatification, one of Supreme Bliss, which one attains through the faculty of intuition. This in fact is the aim of all religious sadhana and spiritual experience. There is nothing mysterious or irrational in it and it is a definite fact of experience which no amount of mere logic can refute. All our logic is based on experience and hence it can never controvert a fact of experience.

My submission therefore is that a man of God Realisation is a spiritual superman, who is known as a JEEVANMUKTA in our religious literature. He is a different sort of superman from the one we find in the philosophy of the German political philosopher NICTZSCHE for whom the superman is an embodiment of brutalised strength alone without any spiritual element. But the JEEVANMUKTA is the highest among men far in advance of the current level of humanity, a beacon light showing the direction of human development in the future. Evolution hereafter cannot be in the direction of larger physical frame or bones, but only in the direction of the development of his consci-

ousness. This is made clear by what the BHAGAVAD GEETA holds before the world as the ideal for all men to follow namely the STHITAPRAJNA. We know that normally it is difficult to find one even with some measure of PRAJNA but the GEETA refers to a SHTITAPRAJNA, one whose PRAJNA is firm and stable. Again it speaks of the ब्राह्मी स्थिति and not the मानवी स्थिति. Further having observed that man is practically bound hand and foot by Prakriti (प्रकृति) and the three GUNAS, LORD SHRI KRISHNA exhorts ARJUNA to become a निस्त्रैगुण्य- " निस्त्रैगुण्यो भवार्जुन " (Gita 2-45) implying that he should rise above the three Gunas. Then while stating that KARMA is universal and at no moment any one could be free from Karma, Lord Srikrishna teaches Arjuna how to attain नैष्कर्म्यसिद्धि, " नैष्कर्म्यसिद्धिम् परमाम् सन्यासेनाधिगच्छति (Gita 18-49). There are other analogous expressions used to describe the ideal personage. e-g योगी, भक्त, ब्रह्मभूत etc. We also find that LordSrikrishna desires Arjuna to give up all the weaknesses that beset a man and rise above all Dharmas (धर्मान्) to the highest, namely the persuit of GOD alone. सर्वधर्मान् परित्यज्य मामेकम् शरणम् व्रज । (गीता 18-66.) We thus see that Arjuna is asked to rise above his human limitations and to attain to the

status of divinity. If such a state is realisable at all, it is undoubtedly something which every one ought to seek after and try to achieve.

SADHANA

Now coming to the question as to how God realisation could be attained it may be stated that mysticism is the only way to realise this ideal. Mysticism in fact is not only the way but also the fulfilment of human existence. Looking to the very exceptionally peculiar nature of the objective to be gained, it is absolutely necessary that one should have the guidance of a person who has trodden the path and realised God. In ordinary life even, for ordinary subjects, we require trained teachers to help us and in a matter like this where subject, object and the field of experiment and everything are rolled up in one's consciousness it is imperative that there should be some guidance from a master. My personal belief is that a SADGURU is an absolute necessity though the theoretical possibility of attaining to God realisation without a Guru need not be denied. I may only cite in this connection, the instance of Arjuna, whom Sri. Aurobindo has called " the representative man of the age "

and if Arjuna did feel the necessity of having a Sadguru, it would follow that for all practical purposes a Sadguru is a pre-requisite for spiritual purposes. For one thing the attitude which denies the need for a Guru is clearly egoistic and egoism is universally considered to be an obstacle in one's spiritual development. Further one drowning man cannot help himself or help another drowning man. It is only one who is standing on the shore that could give a helping hand and rescue the drowning man. All of us are either consciously or unconsciously drowning in the ocean of Samsar and yet we boast that we can save ourselves without the help of a GURU.

The next point is the method or the way to God realisation and here devotion can be said to be the Supreme path of God realisation. All YOGA is of course a Yoga of God communion. The various paths called KARMA YOGA, JNANA YOGA, DHYANA YOGA and BHAKTI YOGA are not to be understood as different categories altogether but only as varying in emphasis and accent according to the temparament of the SADHAKA. It must be really a fully integrated Yoga, that is PURNA YOGA which is moving towards God

with a continuous flow of devotion. If, by temperament, he is a worker he would be a KARMA YOGI and if he is of a contemplative nature he might give himself to meditation, that is, DHYANA YOGA. If he is endowed with intellectual faculties he might endeavour to understand and explain Divinity in his own way and if he is of an emotional nature he might take to devotional excercises, but it is absolutely essential that there must be an uninterrupted devotional attitude throughout. It is necessary to emphasise in this connection the very great role that SHRADDHA and GURU-BHAKTI play in the mystical path. Nothing can be accomplished without SHRADDHA. One must have implicit faith in the Sadguru, so that as a result of his adoration of his Guru he might deserve the Guru's grace. I have come across people who seem to think that by submitting oneself to a Sadguru one loses one's independence and becomes a sort of slave of his Guru. I must say that this impression is utterly wrong and erroneous. No Sadguru would like his disciple to be a slave, and in fact the more intelligent and the more efficient a disciple is, the more he would be loved by his Guru provided, of course, he is honest, obedient and meticulous in his Sadhana.

There is also an impression among some people that for intellectuals, devotion to a Guru is something inconsistent with their nature. It is impossible to justify this impression when we find that persons like Sri. JNANESHWAR MAHARAJ, SWAMI VIVEKANANDA and DR. RANADE surrendered themselves completely to their Sadguru and used to proclaim with a sense of the utmost reverence and gratitude that it was only by the grace of their Guru that they could achieve the highest goal of human existence. I may mention here what Dr. Gurudev Ranade said about the year 1955. He had retired already in 1946 as the Vice Chancellor of the Allahabad University with world wide reputation as a scholar and philosopher. In casual talk he said that it was only by the grace of his Sadguru that he could successfully carry on both PRAPANCHA and PARAMARTHA during his stay of eighteen years at Allahabad. His Sadguru Sri. BHAU SAHEB MAHARAJ was not a scholar. He had just studied a few standards and did not know English. Yet a renowed scholar like Dr. RANADE was never tired of proclaiming that whatever he had achieved in life was due to the grace of his Sadguru. The same spirit of reverence and greatfulness we find in SWAMI VIVE-

KANANDA and Sri. JNANESHWAR MAHARAJ. In fact Sri. Jnaneshwar Maharaj forgets himself and everything once he starts showering praises on his Sadguru. No one can deny that these were really intellectuals.

The next point of importance is the moral preparation and foundation for spiritual life. The essence of morality is self restraint, the subjugation of unbridled passions and impulses for the sake of a higher ideal, gradual elimination of the baser tendencies in a man and the cultivation of qualities which contribute to the good of the larger and higher self, the family, the society, the nation and so on. It is the limitations of man which impede his spiritual progress and therefore it necessarily follows that moral preparation is the sine qua non for any spiritual development. There seem to be an impression among some people that a Yogi can also be a BHOGI, but it can have no justification at all. A Yogi can never be a Bhogi in the sense that he seeks after and desires enjoyment of any kind. In the case of a Yogi, Bhogas might come in his way, but he is above them even though to all outward appearance he may seem to enjoy them as any other person. A Bhogi is a slave to his desires

whereas a genuine Yogi is the master and never a slave to his passions. The important role of morality in this spiritual path may be appreciated by the fact that in the Bhagavadgeeta Jnana is equated with several virtues which are enumerated in the 13th Adhyaya and the series of virtues ends with the categorical statement, एतद् ज्ञानमिति प्रोक्तमज्ञानम् यदतोऽन्यथा । (गीता 13-11). The Geeta goes to the extent of saying that whatever is not comprised within the enumerated virtues is undoubtedly ignorance. It has already been stated that the spiritual Sadhana of a man ha gostotbe integrated, that is, all the parts of the being have got to be harmoniously lifted up so as to proceed on spiritual lines. The pull of the physical body is tremendous and notwithstanding the intellectual determination of the spiritual goal it is very difficult to carry the weight of the body in spiritual Sadhana. It is therefore absolutely necessary that every one should try to make his own adjustment suitable to his own mental set up and temperament and regulate his life accordingly. Inwardly one has got to be perpetually vigilant and should always try to concentrate on NAMA - SMARANAM. The outside activities have got to be cut down scrupulously and should be confined only to such of them

as are conducive to spiritual progress and the others have got to be eschewed altogether. Every moment of life has got to be utilised for one's own spiritual upliftment.

The MUNDAKA says :-

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥ (2-2-4)

The Geeta also says in the same strain :-

तस्मात् सर्वेषु कालेषु माम् अनुस्मर युध्य च । (गीता 8-7) In the VIVEKA CHUDAMANI it is said that PRAMAD (प्रमाद) in one's spiritual pursuit is indeed death. प्रमादो ब्रह्मनिष्ठायाम् न कर्तव्यः कदाचन ।
प्रमादो मृत्युरित्याह भगवान् ब्रह्मणः सुतः ॥
(Viveka Chudamani)

It is necessary here to refer to the Supreme effiacy of NAMA SMARANA, meditation on the divine name which has been received by the disciple from his Sad Guru. GURUDEV RANADE has stated in his Karnatak Mysticism (P. 184 Bhavan's Edn.) that the divine Name comes directly from God and is communicated to the disciple as ' God in posse '. The Divine name itself is God and it is the unanimous testimony of saints that God Realisation could be attained by meditation on the divine name. *Intense meditation on the Divine name with full concentration every day as often as possible, is*

necessary. The whole life of the devotee should be directed towards GOD and whatever he does should be done in the spirit of dedication to God. We may recall here the verse from the Geeta

यत: प्रवृत्ति: भूतानाम् येन् सर्वम् इदम् ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिम् विंदति मानव: ॥ (गीता 18-46)

The practice of devotion is not just an isolated act of worship but it is a continuous flow of devotion to the Lord throughout life.

Mention may be made here of a feeling in certain sections that taking to spiritual life would bring material prosperity and happiness. It is not necessary to make the extreme statement that spiritual life has nothing to do with the material prosperity or happiness. But the point to be noted is that though a Sadhaka may secure worldly comforts by his spiritual Sadhana, it is not the main objective of the spiritual quest. The grace of God can certainly confer upon the Sadhaka any boon spiritual or material. But *the goal of spiritual Sadhana is GOD REALISATION*, the transfiguration of the human consciousness, the evolution of a limited human consciousness into an infinite transcendental consciousness, in fact, the flight

of the finite to the Infinite. As already stated it is a plane of consciousness far above the range of dualities where one is not at all bothered by them. Hence it is necessary to bear in mind that the aim of spiritual Sadhana is the realisation of GOD which is the summum bonum, and beyond which there is nothing to be gained. Material happiness may or may not come in the wake of spiritual sadhana. It is irrelevant. It is no doubt true that usually every one starts on the spiritual path with certain limited objectives in view. But these will have to drop out on the way and God alone will have to remain as the sole objective. Just as the troubles of an infant do not cease until infancy itself is transcended, so also God realisation is the transcendence of the human plane of consciousness and then alone the miseries of the human world will cease.

Now one word about the grace of God. It is a matter of great controversy as to how far human effort can contribute in the matter of spiritual realisation, and what is the role of divine grace. It is really a difficult problem but for all practical purposes it may be stated that God's grace is infinite and unbounded. If only the Sadhaka could open his heart with

full and sincere devotion divine grace is ever present and ready to enter just as the light of the sun enters every nook and corner. All Saints from the earliest ages have proclaimed that God is ever merciful and gracious and compassionate beyond measure. God is said to be SWATANTRA DATA i. e. a bountiful donor who gives in abudance without calculating the value of the Sadhak's devotional practices. It all depends on the quality and the intensity of devotion of the Sadhaka. There is no injustice nor inequity in God. There can be none at all and every spiritual aspirant is sure to get far more than he deserves at the hands of God. Assurances by Lord Srikrishna in the Geeta amply support this statement e. g. कौंतेय प्रतिजानीहि न मे भक्तः प्रणश्यति । (Geeta 9-31.)तमेव शरणम् गच्छ सर्वभावेन भारत । तत्प्रसादात् परां शांति स्थानम् प्राप्स्यसि शाश्वतम् (Geeta 18-62) and lastly the verse that gave a decisive turn to Sri Gurudev Ranade during his illness मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि (Geeta 18-58).

EFFECTS

Now coming to the effects of God realisation. It has already been noted that a God realiser is a spiritual superman, a JEEVAN-

MUKTA and he is emancipated from all the besetting miseries of man. No amount of suffering can shake him. He is ever resting in supreme bliss, the state which is called beatification, which is bliss of a different category altogether, which springs from the communion of the finite with the Infinite. The oft-quoted verse from the MUNDAKA is as under.

भिद्यते हृदयग्रंथिः । छिद्यंते सर्वसंशयाः ॥
क्षीयंते चास्य कर्माणि । तस्मिन्दृष्टे परावरे ॥ 2-2-8

A God realiser has the knots of his heart cut assunder, all his doubts are dispelled, the obligations of Karma are snapped and he is ever free and blissful.

The effects of God realisation have been enumerated in detail by Sri. Gurudev Ranade in his Geeta wherein passages from the Upanishads also are referred to. I would like to dwell on one point here at some length namely question of immortality. Now immortality of the body is out of question. No saint has lived in his body eternally. If so what precisely is the significance of the statement that a Jeevanmukta attains immortality? I can only hazard my own view on the point for what it is worth. Man is cognisant of only a particular phase of

existence namely, the world as he perceives it through his senses and the conceptional constructions erected thereon by his intellect. He is not aware of any other variety of existence at all. But the world as perceived through the senses is a series of fleeting phenomena and not at all permanent. The eternal existence, beginningless and endless, is something entirely different. In the mystical experience of God realisation the spiritual aspirant comes into communion with this infinite and eternal existence and that experience gives him the compelling sense of immortality. One who has once got the privilege of that experience of communion with the ever existing universal consciousness goes beyond death, because he is convinced that he is not the body, but, in essence, he is that ever lasting infinite consciousness. It is that experience which makes a God realiser face death with a smile without any sense of fear. It is not a case of life enduring endlessly through eternity but a state of consciousness which is above the categories of time, space and causation. It is thus that a Jeevanmukta attains immortality and in this sense he lives for ever even though his body has vanished. Death is the most dreaded evil that every man has to face and it is worth while to

overcome that eventuality in good time. It is like some magical performance which is all true so long as one does not know the secret of the trick but when once the secret is known the truth is revealed and there is no longer any magical spell on him. Swami Vivekananda says " He can experience the Absolute. The man Vivekananda can resolve himself into the Absolute and then come back to the man again. For him then the problem is solved and secondarily for others; for he can show the way to others.

It is obvious that in such a state there is no scope for the egoism of an ordinary human being. The consciousness of a God realiser embraces the whole universe and all his actions are God inspired. He still appears to be living in the body but the body does not limit his existence. He has become as free as the universe and all his activites are as unfettered and blissful as the sport of a child who has no sense of fear. His entire outlook is transformed and it would be difficult to judge his actions and motives from the stand – point of an ordinary mortal. Saint KABIR has described the effects of God realisation thus

काल कराल निकट नहिं आवै
काम क्रोध मद लोभ जरै ॥

जुगन जुगन की तृषा बुझाती,
करम भरम अघ व्याधि टरैं ॥
कहै कबीर सुनो भाइ साधो
अमर होय कबहूँ न मरै ॥

Gurudev Ranade has made the following illuminating comment on these lines. "These are two famous lines in a poem of Kabir (i. e. the first two verses) which I do not know how adequately to evaluate or praise. These two lines must be carved on his heart by every aspirant. What is the use of our Samadhi experience unless it resolves itself into psychological, moral, metaphysical and even eschatological consequences. ? Terrific death is afraid to come near us when we are thinking about God. Lust, anger, arrogance and avarice must cease. Also, all desires, all actions, all illusions, all sins and all diseases must disappear. When such a state is reached, says Kabir, then immortality is reached. These are in short the moral and the psychological effects of spiritual realisation". Gurudev Ranade has also referred to another poem of Saint Kabir and has given the following characteristics of a God realiser. He is supremely blissful, which is Beatification. He is ever free i. e. he is liberated and he is ever sporting on the plane of infinity बेहद. Such

a man lives in God, by God, and for God, and his, indeed, is the Life Divine, and I may close the paper with another quotation from the Mundaka.

आत्मक्रीडः आत्मरतिः क्रियावान् ।
एष ब्रह्मविदां वरिष्टः ॥ (Mu 3-1-4)

—ooOoo—

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PRESIDENTIAL REMARKS,

(Shri K. D. Sangoram)

Learned Participants and friends,

I have heard with great interest and utility all the learned discourses in the seminar as well as the discussions that followed after each paper. It was really a treat to all of us, a सुखसंवाद– in its real sense - between ardent and devout seekers. During the last three days the atmosphere here was surcharged as it were with profound sincerity and devotion towards God. I am reminded on this occasion of the meaningful words of Lord Shri Krishna:

– " मच्चिता मद्गतप्राणा वोधयंतः परस्परम्।
कथयंतश्च मां नित्यं तुष्यंतिच रमंति च ॥ (भ. गीता)

And here again is his assurance to us

"मद्भक्ता यत्र गायंति तत्र तिष्ठामि"

This morning our learned friend Shri Jamkhandi in the beginning of his discourse remarked, "man is defined as a rational animal; but recent trends of events in the world have utterly falsified this statement. On the contrary,

it has shown that man is the wildest animal ". This reminds me of Aristotle's remark, " man when perfected is the best of animals but when separated from law and justice he is the worst of all." " Intelligence, no doubt, is one of the greatest gifts of God to man, but it must always be supported and guided by moral considerations. " Intelligence without moral backbone, " says Gurudev Ranade, " might only degenerate into cleverest forms of chicanery, and a mystic without morality, if such a one were possible, might only be a hideous creature who is a blot on the spiritual evolution of man. And again, just as morality to be ratiocinative must be firmly linked to the intellect, similarly for its consummation it must end in the mystical attitude, which alone is the goal and end of the life of man ". Today when morality has reached its lowest ebb, it becomes a matter of utmost necessity to draw the attention of thinking humanity towards moral and spiritual values in life. From this point of view the subject of this seminar viz " God – realisation: Sadhana and effects " assumes greatest importance today.

In this seminar we have been presented with discourses from eleven eminent scholars

concerning the topic of " God – realisation: Sadhana and effects. "

1) First was a brilliant discourse on Karma-Yoga (कर्मयोग) by Dr. Smt. C. A. Hate, dealing critically as to, whether Karma–yoga can be a Sadhan – साधन–for God–realisation, whether the attitude of complete disinterestedness, so vital in Karma–Yoga is possible to be attained without the help of Bhakti–भक्ति- and finally as to how Karma–Yoga has ultimately to take recourse to surrender to God for the fulfilment of the supreme goal of God-realisation.

2) Shri M. S. Deshpande has very ably presented to us the views of Shri Gurudev Ranade on important topics concerning God–realisation. His critical exposition of the genesis and criteria of spiritual experience, detailed description of varieties of spiritual experiences and finally the blessings of these experiences on the individual and the society are the special features of his discourse which exhibit his deep study of Gurudeva's mystical literature.

3) Dr. Anant Rangachariar, in his masterly exposition of Bhakti-Yoga from Vishishtadwait (विशिष्टाद्वैत) point of view, has dealt with various aspects of Bhakti with special reference to (Surrender) प्रपत्ति as a Sadhana–साधन- for God-realisation which happens to be the living religion of shrivaishnavas today.

4) Dr. Shanbhag has presented the Dwait (द्वैत) view of God – realisation, stressing Bhakti-भक्ति-as its principal Sadhana and pointing out that grace of the Lord is necessary at every step and that the vision of God is ultimately dependent upon the grace of God.

5) Shri D. S. Paramaj in his scholarly discourse on Jain view of God–realisation throws a new light on Jain mysticism and his discourse will be found very useful to students of comparative philosophy and religion.

6) Dr. Modak has supplied us with a useful discourse which will surely serve as an encouraging boon to ardent seekers in the path of God-realisation. It deals exhaustively regarding the value of (नाम) Name as a means of साधन and the utility of meditation by means of Nama–नाम to the seekers in various stages of their pilgrimage, bringing out clearly the mental, moral and spiritual effects it has on the seeker.

7) Prof. S. S. Malwad has presented to us in his valuable discourse, Shri Aurobindo's views on God–realisation in a lucid style, showing especially, how self-surrender happens to be the chief plank of " the Integral Yoga " and how, according to Shri Aurobindo, God–realisa-

tion is regarded as a step towards the evolution of humanity into a "new race of gnostic spiritual beings ", with a special reference to the story of Savitri as depicted in the immortal poem "Savitri" by Shri Aurobindo.

8) Shri S. D. Gokhale deals in his paper mainly with the yoga aspect of Sadhana, pointing out how Rajayoga is a useful aid to meditation and how various Asanas can be made use of at the time of meditation.

9) Shri Bongale's paper deals with some of the aspects of Bhakti especially with references to the literature of the Maharashtrian saints like Dnyaneshwar, Namdeo and others.

10) Prof. L. C. Patil's discourse on Jnyanayoga represents the Adwait point of view of Shri Shankaracharya and his treatment of the subject is brilliant both from the point of view of study as well as exposition. He shows how God – realisation itself amounts to liberation, how Jnyana (ज्ञान) alone is its effective Sadhana(साधन)and how, according to Shri Shankaracharya there are fifteen steps to reach the final ecstatic state of Samadhi ending finally with a wonderful recitation of a passage of a post

ecstatic monologue of a mystic from Taittiriya Upanishad.

11) Shri Jamkhandi refers to his discourse as a layman's point of view; but it may be said, it is, for the matter of that, the most practical point of view. He shows how God–realisation implies transcending of human limitations, how mysticism is the only way to transcend them, how moral preparation is the sine qua non for spiritual progress, how meditation on Divine Name is the most effective Sadhan (साधन) for God - realisation and finally how the ideal of Jivanmukta a spiritual superman, is superior to Nietzsche's ideal of superman, who is only an embodiment of brutalized strength.

IDEAL OF HUMAN LIFE.

" What is the purpose of human life " ? asked once a disciple to Gurudev Ranade. Instantly came the reply, " The purpose of human life is to realise God for oneself and for others" इह चेत् अवेदीत् अथ सत्यमस्ति: The end of life may be attained only if the self were to be realised while the body lasts, says Kenopanishad. Shri Shankaracharya gives supreme value to self realisation and in his अनात्मश्री विगर्हणम् he asks as to " what value is great learning and

affluent wealth for a man who has not realised the self.

लब्धा विद्या राजमान्या ततः किम् ।
प्राप्ता संपत् प्राभवाढया, ततःकिम्
येनैवात्मा नैव साक्षात्कृतोऽस्ति ॥

" ಈ ಜನ್ಮ ಇರುವದರೊಳಗೆ ಆತ್ಮನನ್ನು ಕಡೆಗೆ ತೆಗೆದುಕೊಂಡು ನೋಡಿದರೆ ಆ ಮನುಷ್ಯನು ಮರಳಿ ಜನ್ಮಕ್ಕೆ ಬರುವದಿಲ್ಲಾ.

If a man visualises Atman by separating Him from the body, he is liberated from the cycle of birth and death," says the great saint of Nimbargi.

All religions look upon human life as unique opportunity for Self-realisation. When intelligent men discuss solely on the intellectual platform problems of philosophical interest, we see that there arises a considerable divergence of opinion on points of vital interest and importance. But, when they meet on the platform of mysticism, their approach becomes realistic and practical, and being based upon actual veritable experience, it becomes universal in nature. Even Jainism and Buddhism join hands with Vedant on the platform of mystical realisation of the Ultimate Reality. The conception of Jivanmukta (जीवनमुक्त) in Vedant, that of Dhammakaya (धम्मकाय) in Buddhism and Siddha (सिद्ध)in Jainism,

come very near one another with some minor differences from philosophical standpoint, which are negligible in view of the highest ideal which they all so commonly emphasise and place before humanity to think and follow.

PROBLEM OF GOD.

The Upanishads say that God-(आत्मन)is the Ultimate Reality or the Supreme spirit and human being is only a spark (अंश) of that spirit. There are different metaphysical theories regarding the nature of God and man's relation to God. But here we are not concerned with merely an intellectual quest of God; on the contrary we have to deal with a more practical problem of life viz. how God - realisation is to be achieved. This problem involves a direct and a personal encounter with God, who is a supersensuous and superintellectual entity; and in considering about this problem we are required to proceed in the light of the testimony of the mystics who actually walked on the path, faced the ills of life, crossed over the pitfalls and finally were rewarded with the blissful vision of the Self.

For the purpose of mysticism God (आत्मन्) is regarded as of the nature of Existence, Consci-

ousness and Bliss (सत्, चित्, आनंद). This means that God- आत्मन् - is the Ultimate Reality; He is of the nature of consciousness; and He is blissful (आनंदमय). Almost of like import is the Jain conception of Paramatman(परमात्मन्) as can be seen from the following verse in Jain सामायिक पाठ;–

यो दर्शनज्ञानसुखस्वभावः समस्तसंसारविकारबाह्यः ।
समाधिगम्यः परमात्मसज्ञः स देवदेवो हृदये ममास्ताम् ॥

Here परमात्मन् is described as of the nature of objective existence (दर्शन), consciousness (ज्ञान) and bliss सुख. The students of philosophy, however, make a distinction between the Jain conception of परमात्मन् and the Vedantic conception of परमात्मन्. But it is unnecessary for our present purpose to go into those details.

FOURFOLD APPROACH TO GOD.

Man is endowed with certain important faculties which may also be used by him with advantage in his endeavour to realise God. He has got intellect, will and emotion. Normally all these faculties are active in man with varying degrees of intensity and they are so integrated that it is not possible to seperate one from the other. The proportion of these faculties varies with each individual and hence there are temp-

eramental differences in men. This has given scope for different ways of life. The path in which knowledge or reason is predominant came to be known as Jnyanyoga (ज्ञानयोग), the path where will or action is predominant is known as Karmayoga (कर्मयोग) and the path in which emotion gets an important sway is called Bhaktiyoga (भक्तियोग). But the most important faculty in man is intuition (प्रतिभा or अनुभूति) through which he is able to get supersensuous spiritual experiences. Intuitive experience is direct and immediate and furthur there is an element of certainty about it. This experience is factual, certain and beyond doubt. "ಹೌದ ಹೌದ ಆನತವ He feels that God exists, God exists," says shri Bhausaheb Maharaj of Umadi.

Regarding these three paths, Gurudev Ranade used to say that "ज्ञान, कर्म and भक्ति take you to the portals but not inside the sanctuary." Reliance, merely on all or any one of them, will not be an adequate means for God - realisation. However, one may begin his pilgrimage by following one of these paths. But unless ultimately he takes recourse to thesupernal path of अनुभूति, he will not be able to reach the goal of God- realisation The path of knowledge, the path of action or the path of devotion serve only as approach

roads to the great pathway (पंथराज) of अनुभूति or साक्षात्कार, which alone leads the aspirant directly to God-realisation. Even while proceeding on the path of अनुभूति, the aspirant naturally takes into account whatever is valuable and useful from ज्ञान, कर्म and भक्ति, emphasising one or more according to his temperament. But at the same time he has to be careful to avoid the danger of giving undue importance to any or even all of them, lest it diverts his attention from intuition or अनुभूति. Thus, there are danger zones in all these paths and an aspirant has always to be wary and vigilant while passing through them. There is always a danger of digression which will naturally result in widening the gulf between the aspirant and his cherished goal.

PATH OF KNOWLEDGE

Now ज्ञान or knowledge, as ordinarily understood, is intellectual knowledge. It implies a power by which a man is able to discriminate between real and unreal, between good and bad and so on. While in the path of knowledge, if the seeker solely devotes himself to the process of discrimination, which involves merely a discursive reasoning like "नेति नेति," meaning "this is not real and that is not real"

and so on, and if by process of elimination he comes to the conclusion that Atman (आत्मन्) is real and everything else is unreal and stops thereat, then his conclusion thus reached, even though logical, is but purely intellectual and not experiencial. Even taking into account the positive connotation of " नेति नेति, " implying thereby the all inclusive character of आत्मन् or ब्रह्मन्, even then the knowledge thus gained will also be of the nature of an intellectual conception of the omnipresence of God and it cannot have the value of an actual mystical vision of God. The Ultimate Reality in man is not his intellet but the Self within him, which is of the nature of pure consciousness or rather self-consciousness which cannot be reached by any probings of intellect. This is possible only by worshipful contemplation of God. However, reason as a power of discrimination has also a great value in the path of God - realisation in as much as it will save the seeker from the clutches of doubt, deceit and superstition. But if however, the word ज्ञान is to be understood in the sense of illumination, it is then as good as a veritable intuitive experience and there will be little difference between ज्ञानयोग and अनुभूति or साक्षात्कारयोग, the eternal Light of God illuminating

the entire structure of aspirant's consciousness and thus raising him to divinity.

PATH OF ACTION

In the path of action (कर्मयोग), the most important factor is the attitude of disinterestedness (अनासक्ति) or the attitude of नाहंकर्ता हरिःकर्ता. Performance of actions, as a matter of one's own duty in a spirit of selfless love for humanity and as a dedication to God, is considered as a means for attaining this attitude. Now the attitude of अनासक्ति may, however bring moral purfication to some extent. But it will not by itself be an effective means of God- realisation. Altruism is not mysticism nor can it be a substitute for mysticism to attain the vision of God. On the contrary, it is only after such vision of God, आत्मन् and consequent realisation of His omnipotent power, that the attitude of नाहंकर्ता हरिःकर्ता or of surrender and अनासक्ति, will gain ground and it is only thereafter that one can remain uncontaminated by the evil effects of action. योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् । आत्मवंतं न कर्माणि निबध्नंति धनंजय ॥ says Bhagwad - Gita. Thus the ethical ideals of नैष्कर्म्यसिद्धि or निस्त्रैगुण्य can be fully realised only after God - realisation.

Again, here is a great danger for the seeker.

In his zeal for doing action for the betterment of the society, he is likely to fall a prey to egoism; and being infatuated by egoism, he will be slowly led away to believe that he is a great benefactor of mankind and will naturally get himself entangled more and more in social work. In this manner, instead of developing the attitude of Anasakti(अनासक्ति) in himself, his attention will gradually be diverted to self-agrandisement and it is very likely that he may lose sight of the supreme ideal of God-realisation. Regarding the attitude of dedication or surrender, the attitude नाहं कर्ता हरि: कर्ता is very difficult to sustain. The guiding spirit of this attitude will slowly melt away and mere verbal repetition of these words or the words like Krishnarpana (कृष्णार्पण) will only remain as a matter of formality. Contemplation on God is necessary for the development of the attitude of surrender.

PATH OF DEVOTION

Bhakti-भक्ति is a great binding force no doubt. But the devotee must have a clear conception of God, the sole object of his devotion. For want of proper knowledge regarding the real nature of God, the aspirant on the path of Bhakti- भक्ति is likeiy to go astray. Under the influence of

superstition and illusion all his devotional activities are likely to be centred round unessential things like anthropolatry or idol worship and he may possibly remain contented with Saguna Bhakti (सगुणभक्ति) only. This difficulty can be got over only when he is initiated into the path of intuition (साक्षात्कार) by a worthy teacher. His personal efforts, howsoever sincere they may be in the sphere of devotion, will not lead him to God-realisation.

In the path of devotion, Prapatti (प्रपत्ति) or self- surrender is the most important factor and according to Shri Ramanujacharya- श्रीरामानुजाचार्य it is the principal Sadhana (साधन) for attaining परमपुरुषार्थ the supreme end of life. Prapatti प्रपत्ति implies complete annihilation of ego and a firm feeling in the devotee that he now essentially belongs to God. In this context it was remarked by Dr. Ananth Rangachariar that self surrender at the feet of the Lord was essential for the commencement as well as for perfection of Bhakti Yoga. This became a point of some controversy. It was argued that when once there is self-surrender at the commencement, nothing remains to be done by the devotee thereafter and the question of self-surrender again, at any subsequent stages of his pilgrimage, cannot arise at

all. But here we have to take into consideration the fact that the attitude of surrender is an ever-growing process and not an event. It has a progressive growth and it is the degree of intensity at every stage that has to be taken into account. There is a reciprocal causation between the attitude of surrender and spiritual experience and the intensity is gradually enhanced by the progress in spiritual experience, culminating ultimately in total self-efacement by the mystical vision of the Self and by realisation of his identity with the Self by the devotee.

PATH OF INTUITION

(i) *Initiation by Guru*

The path of Anubhuti-अनुभूति is the path of direct spiritual experience, which involves a direct immediate and intuitive contact with God. With some amount of moral preparation requisite as an initial equipment, the first step in connection with this path is to approach a worthy spiritual teacher for initiation into this path. " तद् विज्ञानार्थं गुरुमेव अभिगच्छेत्, " says Kathopanishad-कठोपनिषद्.'आराधये मग्गं इसिप्पवेदितम्, the path taught by the sages of old should be followed " says Buddhas' Dhammapada(धम्मपद) "तद्ब्रूयात्, तत्परान् पृच्छेत्, तदिच्छेत् तत्परोभवेत्' says the great Jain mystic Poojya

Padacharya (पूज्यपदाचार्य) in his Samadhishatak-समाधिशतक and advises seekers to obtain initiation through a Guru who is Tatpar-"तत्पर" i. e. a saint to whom Paramatman - परमात्मन् is the be-all and end-all of his life. By the grace of God, he is endowed with constant vision of God before his eyes. The sage मेधातिथि says ;-

तद् विष्णोः परमं पदं सदा पश्यति सूरयः । दिवीव चक्षुराततम् ।
तद् विप्रासो विपन्यवो जागृवासः समिधते । विष्णोर्यत् परमं पदम्॥

Rig. I- 22 (20, 21)

" The wise seers evermore behold the supreme Form of Vishnu, the Omnipresent God, as an opened Eye in the sky. This supreme Form is visible only to the wise, devout and ever vigilant seekers."

Such a Guru is God in human form, an embodiment of moral and spiritual perfection. This secret knowledge has its origin in God and has descended for the benefit of humanity through some traditions (परपरा), from realised teachers to seeking disciples, from generation to generation. One such tradition is mentioned by God Shri Krishna himself in Bhagwadgita, viz from God to Vivasan विवस्वान्, from Vivasan विवस्वान् to Manu मनु, from Manu मनु to Ikshwaku इक्ष्वाकु, from Ikshwaku इक्ष्वाकु to other sages and so

on. Tradition is called a "सूत्र" by Purandardas, who says, "ಸೂತ್ರದ ಬಲವಿರಬೇಕು। ಆ ಸೂತ್ರ ಪಿಡಿದು ತಾ ಬಂದಿರಬೇಕು। an aspirant must have the support of a ಸೂತ್ರ tradition. With the help of traditional ಸೂತ್ರ he must start on his pilgrimage." But the greatest difficulty lies in finding out such a guru (गुरु) and get initiation from him into the path.

The process of initiation usually consists in imparting the secret wisdom by means of a Name (नाम) infused with spiritual power. This communication takes place on the spiritual plane known only to the mystics. According to Gurudev Ranade "Name नाम is a symbol of Divinity carrying with it spiritual power and its स्मरण is a process of identification with the Divine." Thus remembrance of नाम happens every time to be a progressive step in the process of divinisation; and constant contemplation on the Divine Name in course of time fructifies through His grace into an intuitive vision of God.

(ii) Value Of Name - नाम

In the Vedas this Name is described as "गुह्य नाम, Secret Name," "अपीच्यं नाम, hidden Name." These Secret Names are beyond the comprehension of ordinary men. Again it is said

that there are secret words (निष्या वचांसि) which are perceptible only to the fullfledged mystics. Now students of Indian philosophy know that according to नैय्यायिक a word is a quality or product of आकाश (शद्वगुणं आकाशम्). This is the material आकाश, one of the five principal elements in the universe; and words proceeding from this आकाश are measured by syllables and are by nature perishable. But according to the Vedic seers there is another आकाश. spiritual in nature, which is called as परमव्योम and words proceeding from it are immortal and imperishable. ब्रह्मायं वाचः परमं व्योम, ब्रह्मन् is the original source of this speech (वाक्). He furthur adds that this immortal वाक् expresses itself through infinite number syllables in the supreme heaven, सहस्राक्षरा परमे व्योमन्. Only the mystics, who have reached such a high attitude in spiritual experience, are fortunate enough to get the perception of Divine Names, constituted by such mystic syllables.

Dr. Modak while dealing with Name, नाम remarked that "नाम and रूप do not constitute God but they are the attributes of God, and then there was some discussion regarding the essential nature of Name (नाम). Now attributes are what intellect perceives as constituting the essence of substance. Accordingly, names of God, descri-

bing ordinarily the nature and various characteristics of God, may in this sense be regarded as attributes of God. But the case will be quite different with Name (नाम) which is imparted by a realised spiritual teacher to his disciple. It is a Name, नाम which has revealed itself supersensuously to the teacher in his ecstatic state in the course of contemplation. Such Name, नाम is a thing in itself, a direct expression of the Spiritual Energy viz Atman - आत्मन्. In this sense it is something more than a mere attribute of God; it is a partial essence of the Infinite Substance itself. " देवो देवानां गुह्यानि नामाविष्कृणोति. God reveals His secret Names to His Worshipper, " says a Vedic seer. It is this kind of Name - नाम which Purandardas calls as ದಿವ್ಯನಾಮ (Divine Name). It is this Name which is referred to by St. John when he says "in the beginning was the word, the word was with God, and the word was God." It is meditation with the help of such Name - नाम of Paramatman - परमात्मन्, says the Jain saint Manatungacharya - मानतुंगाचार्य in his Bhaktamara-stotra - भक्तामरस्तोत्र, " that man is able to transcend the bonds of worldly life and attain liberation, त्वन्नाममंत्रमनिशं मनुजाः स्मरंतः । सद्यः स्वयं विगतबंधभया भवंति ॥."

(iii) *Meditation by means of Name* - नाम.

Now Anubhuti - अनुभूति is a progressive

realisation of God and the progress is to be attained by the process of constant contemplation on God. " तत् सवितुः वरेण्यं भर्गो देवस्य धीमहि. We contemplate on the coveted Eternal Light of God, the Creator," says the Vedic Sage Vishwamitra - विश्वामित्र. But, so long as the Divine Light is not visible to the aspirant, he has to take recourse to the Divine Name imparted by his spiritual teacher, which has the potentiality of fructifying into the Divine Form of God. " ततं अमर्त्यस्य ते भूरि नाममनामहे : We mortals meditate with the help of the powerful Name of Thee, who art immortal, " says sage Vatsakanva - वत्सकण्व in Rigveda - ऋग्वेद. " ओम क्रतो स्मर, ओम क्रतो स्मरः, Remember Om - ओम्, remember Om - ओम्, oh mortal," exhorts Yajurveda - यजुर्वेद. " नाम् नाम्ना जोहवीति पुरा सूर्यात् पुरोषसः । यत् अजः प्रथमं संबभूव सह तत् स्वराज्यमियाय यस्मात् नान्यत् परमस्ति भूतम् ॥ In this verse of Atharvaveda - अथर्ववेद, sage Atharvan – अथर्वन् points out that by taking resort to uninterupted intense meditation by means of Nama – नाम before sunrise, the seeker attains communion with the Self (स्वराज्य). There is nothing more valuable than this. 'झाय भिक्खु मा च पमादो, meditate oh Bhikkhu – भिक्खु, don't be negligent. योगा वे जायति भूरि, from contemplation springs wisdom," says Buddha's Dhammapad- धम्मपद. " तम्हा पयत्तचित्ता जूयं झाणं समब्भसह, for salvation thou should practise meditation with full con-

centration," says the author of Jain Dravya-sangraha - द्रव्यसंग्रह.

But the path of Anubhuti - अनुभूति is not an easy and comfortable one. In fact, this is the most difficult path to pursue. But there is no alternative to it, as this is the only pathway to God. " तमेव विदित्वा अतिमृत्युमेति नान्यः पंथा विद्यते अयनाय । By realising Him (God) only one transcends death. There is no other path for final emancipation," says sage Narayana – नारायण in Yajurveda - यजुर्वेद· ' त्वामेव सम्यगुपलभ्य जयंति मृत्युं नान्यः शिव शिवपदस्य मुनीद्रपंथाः । man can transcend death by obtaining the vision of the Self; there is no other way to attain to the blissful state of self-consciousness "says the Jain saint Maanatungacharya – मानतुंगाचार्य in his Bhaktamarastotra - भक्तामरस्तोत्र.

Meditation requires that all our activity should be centred on God, the object of meditation. This, however, means that the aspirant has to exercise control over mind, senses and actions (यतचित्तेंद्रियक्रियः) by withdrawing the mind from sense - objects and concentrating the same on God. For this purpose, discipline and technique of Rajayoga–राजयोग may be used with advantage. But at the same time the aspirant must bear in mind that concentrated meditation

on the Name of God is the essential factor, and that posture (आसन), breath-control (प्राणायाम) and fixed gaze (नासाग्रदृष्टि) etc. serve only as aids to concentration. A deliberate effort at mingling of Name-नाम with every breath, whether inhaled or exhaled, is the most important part of this process of Sadhana - साधन. But above all things, it is to be noted that an earnest, one-pointed and intense love of God (भाव), is the most vital requirement. The journey on this path is long and full of trials and tribulations. But it can be cut short only by increased intensity of devotion (भाव) and ultimately by the grace of God. A very significant illustration of such an intense devotional ferver is found in the following Vachan of Shri Basaveshwar, the mystic founder of democratic Virashaivism :-

ವಚನದಲ್ಲಿ ನಾಮಾಮೃತ ತುಂಬಿ
ನಯನದಲ್ಲಿ ಮೂರುತಿ ತುಂಬಿ
ಮನದಲ್ಲಿ ನಿಮ್ಮ ನೆನವು ತುಂಬಿ
ಕಿವಿಯಲ್ಲಿ ನಿಮ್ಮ ಕೀರುತಿ ತುಂಬಿ
ಕೂಡಲ ಸಂಗಮದೇವಾ ನಿಮ್ಮ
ಚರಣಕಮಲದಲಾನು ತುಂಬಿ

" My tongue is filled with thy nectarial Name;
My eyes are filled with thy splendid vision;

My mind is filled with the memory of Thy fame;
My ears are filled with thy glorious deeds;
Bee have I been, my Lord Kudalsangama, at Thy beautiful lotus feet."

Shri Paramaj, in his brilliant exposition of Jain view of God-realisation, has referred to the Jain doctrine of Anupreksha - अनुप्रेक्षा as a Sadhana - साधन. and has compared it with the principles of Jnyanyoga - ज्ञानयोग, Karmayoga, - कर्मयोग, and Bhaktiyoga - भक्तियोग. Shri Kundkudacharya's - (श्री कुदकुदाचार्य's) work on द्वादशनुप्रेक्षा (Dwadashanupreksha) prescribes twelve topics for meditation viz ऋनित्यानुप्रेक्षा (Anityanupreksha) and अशरणानुप्रेक्षा (Asharananupreksha) and so on. The topics mentioned therein are of great value from philosophical and moral point of view. This type of meditation is of a qualitative nature, resembling in some respects of ideaological and moral methods of meditation. They have, no doubt,a great contributory value, in as much as the mind of the aspirant is always kept engaged in holy and noble thoughts, concerning, generally, the evanescent nature of worldly life and its consequent miseries as well as the sublime greatness and glory of spiritual life.

However, we cannot lose sight of the fact that the Jain mystics attach supreme value to the mystical method of meditation by the help of sacred Names or mantras. Jnyanarnava - ज्ञानार्णव of Shubhachandracharya - शुभचद्राचार्य makes special reference to Padasthadhyana - पदस्थध्यान or Mantradhyana - मंत्रध्यान and the learned author of Dravyasangraha - द्रव्यसंग्रह, while making a reference to different combinations of the five (Namokar mantras) णमोकारमंत्र, makes a pointed reference to a Mantra-मंत्र imparted by a Guru in the following manner "अण्णं च गुरुवएसेण meaning other Mantras-मंत्र-s imparted by a Guru-गुरु." This Padasthadhyana - पदस्थध्यान fructifing into Roopasthadhyana - रूपस्थध्यान in course of time, finally culminates in Shukladhyana - शुक्लध्यान, which is the state of absolute Self-consciousness or "Divine Theoria."

SPIRITUAL EXPERIENCES.

"Nama- नाम given by a Sadguru-सद्गुरु" says Gurucev Ranade, "is like calf and if we hold steadfastly the calf (नाम), the mother cow viz. spiritual experience will naturally run towards the calf, as soon as she hears the call." Shri Manoharrao Deshpande has ably discussed the genesis and criteria, as well as the varieties of

spiritual experiences. It must be noted that spiritual experience is beyond limitations of time, clime and creeds and it will be interesting to see that the roots of mysticism extend so far back as the Vedas which became the source of inspiration and authority to all later thinkers as well as religious traditions in India.

(i) *Photic experiences.*

So far as the experience of "Spiritual Light" is concerned, we find in Vedas references to "ध्रुवं ज्योति: Steady Light" "शुक्रं ज्योति: Brilliant Light," "अजस्रं ज्योति: Perpetual Light," "अभयं ज्योति: Fearless Light," "अमृतं ज्योति: Immortal Light," and so on. Sage Praskanva – प्रस्कण्व in Rigveda - ऋग्वेद describes his experience in the following verse.

उद्वयं तमसस्परि ज्योति: पश्यंत उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

Rig. I-50 (4)

"Looking at the transcendant Light beyond darkness we have come to realise "The Sun" (सूर्य), the Light that is most excellent." Here in this verse we have clearly a reference to the "Spiritual Sun," like चित्सूर्य of saint Jnaneshwar, or Sun of the World of Ideas of Plato. Shri Poojyapada, the great Jain mystic, in his Samadhi-

shatak-समाधिशतक, refers to his experience of this most excellent Light as " अंतः पश्यामि सानंदं तदस्तु ज्योतिरुत्तमम् । I visualise within myself the most Excellent Light with greatest delight."

(ii) *Auditory Experiences* :

In the Vedas there are also many references to Divine Speech (देवीं वाचम्) and (अमृतस्य वाणोः) speech of the Immortal. Sage Dirghatamas - दीर्घतमस् says, "यदामागन् प्रथमजा ऋतस्य आदित् वाचोऽश्रवे भागमस्याः । Rig. I- 164. (37). When the first born of ऋत, the holy law, revealed Himself before me, I experiensed a portion of His speech." Again sage Brihaddiv बृहद्दिव in Atharv-veda refers to " अनुदितां वाचम् unspoken speech" and says :-

धास्युर्योनि प्रथमः आविवेश योवाचं अनुदितां चिकेत ।

Atharv - VI - (2)

" One who is able to hear the unspoken speech attains to his original source." In the following verse we get a similar idea regarding nature and process of the speech of जिन तीर्थंकर Jina Tirthankar:-

जैनमश्वासरोधं वो गभीरं सर्वकायजम् ।
निर्दोषं सर्वभाषात्म्यं वर्णातीतं वचोऽवतात् ॥

The speech of Jina-जिन is revealed without restraint of breath; it proceeds from the whole body;

it is unerring and inclusive of all languages."

(iii) *Vision of the self.*

Regarding the experience of the Self (आत्मन्) sage Narayana points out in Atharvaveda- अथर्ववेद that the wise sages do get the vision of the Self within.

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥
तस्मिन् हिरण्यये कोशे त्र्यरे त्रिप्रतिष्ठिते ।
तस्मिन् यद् यक्षं आत्मन्वत् तद्वै ब्रह्मविदो विदुः ॥

Atharv - X 2 (31,32)

"In the invulnerable citadel of Gods having eight chakras and nine doors, there is a golden sheath (कोश) filled with Light, wherein the mysterious आत्मन्–Self dwells. Only the wise sages (ब्रह्मविदः) realise Him." Again in Bratyakanda व्रात्यकांड of Atharvaveda - अथर्ववेद it is stated that Prajapati- प्रजापति saw the Radiant Self आत्मन्-first and afterwards he devoted himself to the task of creation. "स प्रजापतिः सुवर्ण आत्मन् अपश्यत् । तत् प्राजनयत ॥ Atharv XV (2). In the following verse sage Narayan - नारायण tells us that he has realised the Great Purusha - पुरुष who is refulgent as the Sun, beyond darkness, वेदाहमेतं पुरुषं महांतम् आदित्यवर्णं तमसः परस्तात् sk. yaj.

Here is a bold assertion of the sage Dirghatamas - दीर्घतपस् regarding his vision of the Self:-

अपश्यं गोपामनिपद्यमानम् आ च परा च पथिभिश्चरंतम् ।
सदध्रीचीः स विषूचीः वसानः आवरिवर्ति भुवनेष्वंतः ॥

Rig. I. 164(31)

" I saw the Controller of elements of this body, who never rests, who is approaching by pathways and departing likewise and who, clothed with gathered and diffusive splendour, travels continuously within this Universe."

It seems that Buddha - बुद्ध also had a similar experience. Just after illumination he is said to have exclaimed :-

गहकारक दिठ्ठोसि पुनगेहं न काहसि ।
सव्वा ते फासुका भग्गा गहकूटं विसंखतम् ॥
विसंखारगतं चित्तं तण्हानं खयमज्झगा ॥ धम्मपद (154)

"Oh Builder of the tabernacle, I have seen Thee; never again shalt thou build me a house. All the rafters are broken and the ridge-pole is broken asunder; and the mind at rest (in Nibban) has passed beyond grasping desires."

The Jain saint Devasen Acharya - देवसेन आचार्य in the following verse from his Tattvasara -तत्वसार points out the result of contemplation on Atman - आत्मन् as under.-

स्थिरे मनःसंकल्पे रुद्धे अक्षाणां विषयव्यापारे ।
प्रकटीभवति ब्रह्मस्वरूपमात्मध्यानेन योगिनाम् ॥

"When in the process of contemplation the mind becomes steady and movements of senses and sense-objects are kept under restraint the Form of Brahman – ब्रह्मन् or Self reveals itself."

Spiritual experiences in the beginning come occasionally like sudden flashes; but as internal devotion increases in course of time, they become constant and continuous. The description of such an experience of a continuous state of Self-consciousness (समाधि) occurs in the following verse of Jain Samayik patha सामायिक पाठ :–

आत्मानमात्मन्यवलोक्यमानः त्व दर्शनज्ञानमयोविशुद्धः ।
एकाग्रचित्तः खलु यत्र तत्र स्थितोऽपि साधुर्लभते समाधिम् ॥

" On looking intently on the Self within, the intellect of the seeker is clarified, his mind is purified and the seeker, being absorbed in Self-consciousness, enjoys all the while the state of Samadhi - समाधि wherever he happens to be".

A similar description of such a state occurs also in Vivekchudamani - विवेक चूडामणी of Shri Shankaracharya - श्रीशंकराचार्य :-

समाधिनानेन समस्तवासना ग्रंथेर्विनाशोऽखिलकर्मनाशः ।
अंतर्बहिः सर्वत एव सर्वं स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥

"The state of Samadhi - समाधि brings about complete destruction of the roots of desires, puts an end to all feverish activities once for all and the Self (स्वरूप) manifests itself inside and outside, on all sides and at all times with the least effort on the part of the seeker."

EFFECTS OF GOD - REALISATION

(i) *Beatitude.*

As regards the beatific quality of God - experience, we findanumber of references in the Vedas. Sage Dirghatamas - दीर्घतमस् says that "God Vishnu's three steps or aspects are filled with sweetness and imperishable joy:.

यस्य त्री पूर्णा मधुना पदानि अक्षीयमाणा स्वधया मदंति ।

Rig. I - 154-(4)

and he further points out in the next verse that " There is a fountain of bliss springing from the Supreme step or form of Vishnu, the Omnipresent God. विष्णोः पदे परमे मध्वः उत्सः । " Now here is a prayer of sage Kashyapa - कश्यप :-

यत्रानंदाश्च मोदाश्च मुदः प्रमुद आसते ।
कामस्य यत्राप्ताःकामाः तत्रामामृतं कृधि ॥

Rig. IX 113 (11)

"make me immortal in that realm, where happiness and transports, joys and felicities combine, and longing wishes are fulfilled."

The Jain Rushimandalstotra - ऋषिमंडलस्तोत्र gives a graphic description of this blissful state in the following verse.

दृष्टे सति आर्हंते विवे भवे सप्तमके ध्रुवम् ।
पदं प्राप्नोत्यविस्रस्तं परमानंदनंदितम् ॥

" As soon as the Spiritual Form of अर्हंत् appears before his vision in the ecstatic state he feels over-joyed with the supreme bliss and he finally rests himself in the everlasting abode."

The following beautiful vachan of shri Basaveshwar expresses in words throbbing with emotion, his thrills of ecstatic joy at the splendid vision of the Lord and his blissful unison with Him.

ನಿಮ್ಮ ನೋಟವನಂತಸುಖ, ಕೂಟ ಪರಮಸುಖ !
ಅವುಟು ಕೋಟಿ ರೋಮಂಗಳೂ ಕಂಗಳಾಗಿ ನೋಡುತ್ತಿದ್ದೆನು ।
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ, ನಿಮ್ಮ ನೋಡಿ ನೋಡಿ
ಮನದಲ್ಲಿ ರತಿ ಹುಟ್ಟಿ ನಿಮಿರ್ದುವೆನ್ನ ಕಂಗಳು ॥

" Infinite is the joy of Thy sight; supreme is the bliss of Thy unison; crores of my hair have been turned into eyes to gaze at Thy splendid vision; Oh Lord Kudalsangama, I gazed and gazed and being enraptured by its splendour, my eyes refused to wink."

ii) *Other Psychological Effects.*

The following verse from Atharvaveda-अथर्ववेद give us an idea of the psychological effects of God - realisation on the seeker which make him an ideal sage.

अकामो धीरो अमृतः स्वयंभूः रसेन तृप्तो न कुतश्चनोनः ।
तमेव विद्वान् न बिभाय मृत्योः आत्मानं धीरं अजर युवानम् ॥

Ath - X 8 (44).

In this verse we are told that "the realised saint becomes desireless (अकामः) wise and serene (धीरः), immortal (अमृतः) self - conscious (स्वयभूः), contented with the ambrosial essence of all things (रसेन तृप्तः) and lacks nothing (न ऊनः) on account of realisation of Atman - आत्मन् who is All-conscious, unworn(अजर) and ever youthful (युवा), he has no fear of death." Herein, we see that some qualities which are apparently attributed to Atman - आत्मन् virtually describe the saint also, as a saint acquires the divine qualities of Atman-आत्मन् to the extent to which he has realised Atman - आत्मन् within himself.

(iii) *Unison* :-

As a result of continuous vision of the Self, the difference between the seeker and the sought gradually vanishes and a state of unison develops there. The seeker ultimately realises

his identity with the Self. Yajurveda-यजुर्वेद points out that "the seeker, transcending the bonds of ऋत visualised It (the Self), became transformed into It, because he existed in It."

ऋतस्य तंतु वितंत विचृत्य । तदपश्यत् तदभवत्, तदासीन् ।

Sk. yaj (32) (12)

Again the last verse of Shukla Yajurveda-शुक्लयजुर्वेद reiterates the state of unison in a still more clear manner.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
योऽसावादित्ये पुरुषः सोऽसावहम् ॥ Sk. yaj - 40 (17)

" The face of Reality is covered over by golden vessel." The person of Parmatman - परमात्मन् who is in the Sun is the same as my own Self."

(iv) *Post - ecstatic ejaculations* :-

Here are a few instances of post-ecstatic ejaculations from the Vedas. The sage Nabhane-dishtha - नाभानेदिष्ठ when he was in a high state of ecstacy exclaims " इयं मे नाभिः, इह मे सधस्थं, इमे मे देव : अयमस्मि सर्वः । Rig X - 61 (19). This naval is mine , this abode is mine, these Gods are mine; thus am verily the "All.' Similarly, from the highest pedastal of ecstacy the sage Vamadev - कामदेव proclaims. "अहं मनुरभवं सूर्यश्चाहं कक्षीवान् ऋषिरस्मि विप्रः ।

अहं कुत्समार्जुनेयम् न्यृञ्जेऽहं कविरुशा पश्यता मा ॥

Rig IV - 26 (1)

It was I who had lived in Manu मनु, Sun सूर्य, the sage Kakshivan-कक्षीवान्. Kutsa कुत्स the son of Arjuni - आर्जूनी I master. I am the wise poet Ushana - उशना. Behold me." A great mystic of Sama--veda - सामवेद declares -

अहमस्मि प्रथमजा ऋतस्य पूर्वं देवेभ्यो अमृतस्य नाम ।
यो मा ददाति स इत् एवमावत् अहमन्नमन्नमदतमद्मि ॥

(Samveda 594)

I am the first born of law; I am older than gods; I am the name of immortality; he that gives me, keeps me; him, who eats all food, I eat as food". This verse from Samaveda - सामवेद has been made use of in Taittiriya Upanishad – तैत्तिरिय उपनिषद् as a mystic monologue. Again there is a celebrated hymn in Rigveda - ऋग्वेद which is one of the important mystic monologues of a female mystic named Wak - वाक् daughter of Sage Ambhrani – आंभृणी.

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्मि अहमिन्द्राग्नी अहमश्विनोभा ॥१॥
अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥५॥
अहमेव वात इव प्रवाम्यारभमाणा भुवनानि विश्वा ॥
परोदिवापर एना पृथिव्यै तावती महिना संबभूव ॥८॥

Rig. X - 125 (I;S, 8)

I move and act through Rudra - रुद्र, Vasu - वसु, Aditya - आदित्य, and Vishwedeva - विश्वेदेव. I support Mitra, Varuna, Indra, Agni and Ashvins (मित्र, वरुण, इन्द्र, अग्नि, and अश्विन्s). I verily announce and utter words that gods and men shall accept and follow. I make those men mighty, a sage, a rishi and Bramhan whom I like It is I who move like wind enlivening all the universe.

BLESSINGS OF SAINTS TO SOCIETY.

There is a general supposition, that God - realisation tends to make a man more inert and inactive; and as such a man resorts to a life of solitude and retirement; he is of no use to the society. But this supposition is absolutely wrong as it is based on a mistaken notion regarding the nature of God as well as the intrinsic value of God - realisation. God signifies dynamic beatific consciousness, which involves an incessant influx of spiritual energy. When a saint realises his identity with God, no trace of human inertia can possibly be left in him, as he becomes a worthy participant in the benevolent and powerful energy of God Although outwardly his life appears to be a life of quietude and retirement, it is so only as a sort of recoil from the humdrum mundane activities. But inwardly

it is a life of supreme activity, consisting of constant Contemplation of God and silent enjoyment of the beatific vision of God. "आत्मक्रीड: आत्मरति: क्रियावान्" says Mundak-Upanishada - मुंडक उपनिषद्. All his activitities are centerd round God आत्मन् and consequently, his life in Atman - आत्मन् is but a life full of spiritual activity. All activities of a mystic, after God - realisation are not only God - centric but also God - directed.

The very principle of Shri Aurobindo's yoga is, not only to realise the Divine and attain to a complete spiritual consciousness, but also to take all life and all world activity into the scope of this spiritual consciousness and action, and to base life on the spirit and to give a spiritual meaning. Also, there is this statement of Gurudev Ranade, "what a Jivan-mukta-जीवन्मुक्त ought to do is, to know God, to do His work, to enjoy His presence, and to devote himself to His service." "A fulfledged mystic sees God आत्मन् in all beings.यस्मिन् सर्वाणि भूतानि आत्मैवाभूत् विजानत: !" Says Yajurveda यजुर्वेद. As an outcome of this Sarvatmabhava-सर्वात्मभाव, the mystic naturally feels compassion for the suffering of the afflicted humanity and there arises in him a spontaneous urge to help them, by providing an opportunity to partake of the Divine bliss, which he himself enjoys.

And this happens to be the surest remedy for all ills and miseries of life. The Divine bliss supplies the mystic with the requisite energy to work for the good of humanity. But the nature and form of work a saint does depends upon his temperamental equipment and the directions from the Divine from time to time. n any case " it becomes almost a mission of the mystic to spread the Gospel of God-whenever and wherever it becomes possible."

According to Gurudev Ranade "there are temperamental differences among mystics. One mystic may choose more or less to be of a quietis tic and another more or less of activistic type. But the fact remains that in either case he is of Supreme value to mankind by calling their attention from moment to moment to the perception and greatness of God."Whether a pacifist or an activist, every mystic does contribute his humble share towards moral and spiritual upliftment of the society in a spirit of complete dedication to God.In Maharashtra, for instance, Jnaneshwar, Namdeo and Tukaram laid the moral-and spiritual foundation upon which Ramdas reared his politico -religious edifice. In Karnatak saints like Prabhudev, Revansiddha and Kadsiddha laid the sound spiritual founda-

tion, upon which Shri Basaveshwar and Siddharama raised the magnificent superstructure of religious and moral regeneration. In Northern India, saints like Kabir and Tulsidas laid a firm moral and spiritual foundation, upon which Nanak constructed his politico religious Sikhism.

Mankind at present is passing through one of the greatest crisis, the world has ever seen. As a result of recent astounding scientific inventions, such as wireless, radio, telephone, airoplane and sputnik, people residng in distant parts of the world have been brought into closer contact with one another. They can now no longer be looked upon as isolated units. All countries in the world are thus knit together as members of one Universal family; and the problem of interstate relationship has therefore become a matter of vital importance today, as on its strength and vitality depends their very unity and consequent peace and harmony in the world. It must be remembered that the common good concerns the whole man, needs both of his body and of his soul. Yet the materialistic attitude on life dominates all nations and impels them to pile up material resources of the world for their own use and comforts. Nationalism and national interest has occupied the place of individual

self – interest; and the conflict of interests has given rise to national rivalries, intrigues, hatred and violent military clashes. There has been utter disregard for moral and spiritual values. In 1941, when the second world war was in progress; Gurudeva Ranade in his message to the Philosophical Association of the Fergusson College made the following observation. "The world is torn with dire conflicts today. There is no hope for humanity except on the basis of spiritual experience, whose power when writ large on the world, would assuage acerbated feelings, reconcile warring interests and make humanity the true mirror of peace, the joy and the glory, which is in God".

After the second world war, a political remedy was designed and the "United Nations Organisation" came to be established in 1945, with a view to save humanity from the scourge of another world war and with the avowed object of promoting peace and happiness in the world But unfortunately, it soon got split up into two "Ideological Blocks," each aspiring for world-domination, by canvassing support for its own ideological activities. The achievement, therefore of the World Body during the last quarter of a century, has fallen far short of expectations and

there has been a gradual erosion of the authority and prestige of this Great Organisation. The night mare of another world holocaust with more deadly weapons is haunting all leaders and thinkers of the world and the ideal of unity of mankind on the basis of fundamental human rights and justice seems as far away as ever. In this way the political solution to the problem has apparently failed. The reason is obvious. There can be no peace between men unless there is peace within each of them and there isno: unifying principle at the base which can hold all men together.

Such a unifying principle is found only in the spiritual nature of man. According to Gurudev Ranade, "it is only when all humanity comes to recognise one spiritual principle which underlies all things, that we can bring about a harmony between different creeds and races. " That principle is God or the Bliss of God - realisation. " One God, one Religion, then alone One Man. One God, one World, One Humanity should be the maxim of our faith, and all dissentions will come to an end."

It will thus be seen that the saints, with their ethical and spiritual perfection, are the

real integrators of humanity. They hold before mankind the supreme ideal of God - realisation; and also they possess the power to guide men to actual eujoyment of the bliss resulting therefrom, which is the highest good a man can achieve in life Theirs alone is a unique blessing to humanity. "These God- realisers" says Gurudev Ranade, "constitude a blessed community, and on account of their intense love for afflicted mankind, they live only for its benefaction and betterment, proclaiming from pole to pole, like a rumbling cloud, the eternal Gospel of God from everlasting to everlasting."

Let us join the vedic sage Sanvanana - संवनन, who proclaims his spiritual benediction to mankind. " Let your spiritual aspiration be one and common; let your hearts be in harmonious agreement; let your minds be in common unity; so that all together may live as a happy and peaceful community".

समानी व आकूतिः समाना हृदयानि वः
समानमस्तु वो मनो यथा वः सुसहासति ॥
ॐ शांतिः शांतिः शांतिः

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